The Mystery of the Universe Our Common Faith

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By the same Author.

THE

SUPERNATURAL IN NATURE.

A VERIFICATION BY FREE USE OF SCIENCE.

THIRD EDITION.

THERE ARE XXII. INVESTIGATIONS.

I. Is Intellect Divorced from Piety?
II. The Supernatural.
III. The Threshold of Creation.
IV. Rudiments of the World.
V. Origin of Life and Theory of Rule.
VI. Creative Words.
VII. Interpretation of the Days.
VIII. Light.
IX. The Firmament.
X. The Habitation of Life.
XI. Creation of Plants.
XII. The Sun.
XIII. Fishes, Reptiles, Birds.
XIV. Creeping Thing, Beast, Cattle.
XV. Two Divine Accounts.
XVI. The Adamite World.
XVII. Man—Origin, Nature, Language, Civilization.
XVIII. Human Life.
XIX. The Invisible.
XX. Variety in Nature.
XXI. Follies of the Wise.
XXII. Kingdom of God.

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I. DENIAL OF MIRACLE IS UNSCIENTIFIC.
II. NATURALISM AND SUPERNATURALISM.
III. INNER IMPULSE TO THE MIRACULOUS.
IV. WORLD WITHIN THE WORLD.
V. HIDDEN THINGS.
VI. ARE MIRACLES IMPROBABLE?
VII. IS BELIEF IN MIRACLES UNREASONABLE?
VIII. ARE MIRACLES UNNATURAL?
IX. ELIMINATION OF CHANCE FROM THE UNIVERSE.
X. COSMICAL AND MENTAL ANALOGIES.
XI. MIRACLES ARE CREDIBLE.
XII. SCIENTIFIC MEN ARE BOUND TO ACCEPT MIRACLES.
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XIV. AUTOMATISM OF NATURE.
XV. SYMBOLS OF THE SUPERNATURAL.
XVI. GROUPING OF MIRACLES.
XVII. SPIRITUAL INSIGHT.
XVIII. ACTION OF SPIRIT ON MATTER.
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XX. MECHANICAL VIEW OF THE WORLD.
XXI. KNOWLEDGE COMES, WISDOM LINGERS.
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XXIII. LAW WITHIN THE LAW.
XXIV. EVOLUTION AS A TRUE THEORY.
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THE MYSTERY OF THE UNIVERSE OUR COMMON FAITH

The suspicion that verified science and the articles of our Common Faith are at variance, causes mistrust concerning those dogmas which Holy Scripture requires us to believe: mistrust—painful as to the present, and perilous as to the future. So to employ science as to throw light on the physical constitution of the universe, and bring out clearly the great facts and doctrines which accord our intellectual and emotional experience, is the emphatic requirement of this generation from our thinkers. Unification of all knowledge in one verified system, a philosophy that combines theology and philosophy, that reveals the Mystery of the Universe, is not beyond the power of human reason; in any case, we may pursue it as an ideal.

THE
MYSTERY OF THE UNIVERSE
OUR COMMON FAITH

BY

JOSEPH WILLIAM REYNOLDS, M.A.

RECTOR OF ST. ANNE AND ST. AGNES WITH ST. JOHN ZACHARY
GRESHAM STREET, CITY, E.C.
PREBENDARY OF ST. PAUL'S CATHEDRAL

AUTHOR OF "THE SUPERNATURAL IN NATURE"
"THE MYSTERY OF MIRACLES," ETC.

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1884

"To believe is not a thing of easy attainment any more than virtue is. I believe that both are victories, gained by a struggle—gained over opposing forces. . . . Certain, as I am, that this present state of things was intended to train man to virtue . . . so I am convinced that belief, and not unbelief, is the end at which man ought to aim."—R. PAYNE SMITH, D.D., Dean of Canterbury.

DEDICATED BY PERMISSION

TO

THE RIGHT HONOURABLE AND RIGHT REVEREND

JOHN JACKSON, D.D.

LORD BISHOP OF LONDON.

My Lord,

In the book now presented to your Lordship, I do not merely commune with believers and reason with unbelievers concerning our Common Faith, but endeavour to show that there is one essential Principle in the universe dominating all things, whether material or spiritual, which enables theologians and philosophers, with integrity of scientific method, to verify their manifold investigations.

If my labour shall serve in any way to correct the grave error, into which some have fallen, that our Common Faith is less real and defensible than our Common Science, that will richly reward my toil. I shall deem it a privilege, if allowed to dispel the widely spread delusion that scientific investigation, to be availing, must be carried on apart from that faith which sways devout men as to the realities of the Christian Religion.

When men of science, in the spirit of the late John Eliot Howard, F.R.S., count it "the highest honour to be a Christian;"[1] and our theologians not only reverently receive, but painstakingly endeavour to understand the laws of nature as the thoughts of God; the bishop's office will be a source of happiness, our nation will possess an enduring prosperity, and the foundations of her welfare manifestly be laid in that higher science which saves and glorifies.

"You see me," good Lord Bishop, "where I stand
Such as I am: though for myself alone,
I would not be ambitious in my wish;"
Yet, indeed, I wish myself much better
To do God's will; stand high in your account;
For, even then, the full sum of me, ta'en
In the gross, were but unworthy servant.

JOSEPH W. REYNOLDS.

[1] In his speech on receiving the Hanbury gold medal, presented October 3, 1883, by the Pharmaceutical Society of Great Britain.

"Nature means neither more nor less than that which is ; the sum of phenomena presented to our experience ; the totality of events, past, present, and to come."—*Hume, by Professor Huxley*, p. 131.

This definition, meant to show that there is no room in the universe for the supernatural, contains its own disproof ; thus—Nature being neither more nor less than that which is ; *i.e.* the sum of phenomena ; the totality of events, past, present, and to come ; is, certainly, not the prime cause of those events : even as phenomena are not, themselves, the realities which they represent ; nor are events identical with the causes of which they are the sequence and manifestation. It is, moreover, hard to say how events to come are events presented to our experience.

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> "Yet nature is made better by no mean,
> But nature makes that mean; so o'er that art
> Which you say, adds to nature, is an art
> That nature makes."
>
> SHAKESPEARE, *Winter's Tale*, Act iv. Sc. 3.

THE material world is not the whole of nature: there is mind as well as matter. Where once was seen perfect simplicity, appears complexity; that which seemed inert, now discloses intense activity; and in what we counted vacancy, is a play of marvellous forces. Everywhere the universe discloses a spiritual and a material aspect. Supplying our bodily wants; it not less unfolds and satisfies those mysteries and yearnings which seem to indicate a further and higher life.

The conception of Higher Life, and of a Divinity in Nature, did not arise, as Mr. Herbert Spencer erroneously states, from some primitive belief in ghosts; but, even supposing we take the evolution theory, from some more elementary conviction as to a vital quality in all things. This led the uncultured man to think that the earth, the sea, the sun, the sky, the tree, the mountain, the wind, had a power, or represented a power, which he would come in contact with, or would conciliate. The conception, however it may have begun, has gone on enlarging; and, having grown up from primitive humanity, has become a consciousness which is the essential ground of personality; and, while it transcends the forms of distinct thought, ever remains that consciousness in which

resides the capacity that looks for, and believes in, Divine Manifestations.

The delusion of Agnostics, that "science is dissipating religious beliefs and sentiments;" and the error of Positivists, that religion "is being thrust inch by inch off the platform of knowledge;" are exposed by the fact that "whatever of mystery is taken from the old interpretation is added to the new." We shall never, indeed, be rid of mystery and wonder; the progress of knowledge is accompanied by an increasing capacity for wonder, and ever leaves us in presence of the inexplicable.

This inexplicable, or unknown, is not however the infinity of Nothingness: the Agnostic Creed, even when made into Something, excludes the idea of worship, and cannot give any help either to belief or conduct; nor is it the Neo-Theism of Positivists, made idolatry by proposing Humanity as the grandest object of reverence. The Unknown is not a something level to the bare positive understanding. It is that Sublime whom the hallowed name of religion has taught us in a thousand languages, in our deepest convictions, surest hopes, and most sacred yearnings, to worship. The Unknown is knowable. All science, that is worth anything, all true philosophy, that grasps any reality, teaches us to regard the powers which manifest themselves in our consciousness, as but "differently conditioned forms of the Power which manifests itself beyond consciousness:"

> "That in man's aspirations to be great,
> His destinies o'erleap their mortal state."

It has been so much the fashion to smile at Orthodoxy, as fit only for the uncultured, or the dull; and heterodoxy, even in its wildest fancies, has had so many flatterers; and some so naïvely declare their deficient mental condition—"we know not what you mean by God, we are without idea of God;" and some so openly proclaim an abstract notion of

Manhood, or Humanity, for God; that it may seem a bold venture to assert that the old truths, and the old forms of truth, are scientific. We are pressed, nevertheless, by a sense of duty to make that venture, and count it no risk.

The charge of anthropomorphism against orthodoxy; and the claim, put forth by some, that they—whether in their conceptions of religion, or no religion—are not anthropic; may be easily refuted: for to call the "Unknown," the "unknown," and "it;" is the very poorest sort of antimorphism. If we think of a blind power present in innumerable worlds; of a thing, labelled "everlasting force;" of nothingness; of somethingness; do we cease to be anthropic? Are our thoughts as to the direction of force by a purpose, less real than our notion of purposeless direction? Is it more precise and understandable to speak of the great Reality of Existence, as infinite eternal energy; as a sort of loose unintelligent thing in the universe; as "a sort of eternal almighty devil kind of thing;" than to talk of a Reality working by infinite Wisdom and Beneficence? The great exponent of Agnosticism says—"A consciousness constituted of ideas and feelings caused by objects and occurrences, cannot be simultaneously occupied with all objects and all occurrences throughout the universe. To believe in a divine consciousness, men must refrain from thinking what is meant by 'consciousness.'[1] Such teaching is weakly anthropomorphic. It would explain and limit what it asserts cannot be Divine Consciousness, by human consciousness; and then, because Divinity is too large, regards it as a great—Nothing. Our reason, our instinct, our emotion, is not content with this. Englishmen will never be won by such reasoning. Our conceptions of atoms, of gravity, of etherial undulations, of muscular force, are anthropomorphic; but what of that? Scientific interpretations, not less than the theologic, are expressed in terms

[1] "Religion a Retrospect and Prospect."—Mr. Herbert Spencer, the *Nineteenth Century*, p. 7, January, 1884.

of our own variously combined sensations and ideas in elements belonging to consciousness, which are always symbols of the Something beyond our consciousness. We think of power in the statical form, as that by which matter resists; in the dynamical form, as appearing in energy; in organic and mental forms, as shown in growth and thought; but it is absurd to say that these conditions are more correct in reference to the essential principle of the universe, and less anthropomorphic, than are our ideas of consciousness and will. Without anthropomorphism, there is neither science nor religion. The Ultimate Reality transcends, but is not contrary to human thought. Our highest faculties are not less true than the lowest; we even assert that the things of which they are conscious are not less real, nor more out of knowledge than is any ordinary event; for every finite partakes of and implies Infinity.

We shall endeavour to scale the great height of the Unknown, show analogies between the material and mental worlds, between the works of nature and the operations of grace. These analogies are helps, not proofs; parables, not arguments. Let no one regard our comparisons and illustrations as essential equivalents; nor charge us with the folly of likening the attractions of our Saviour to the force of gravity; nor of assimilating the unifying process of Divine Love to the effects of chemical affinity. The connection of super-nature with nature, of mind with matter, is mysterious. If all were plain, we should count life dull, and ask for mysteries; indeed, a religion without mysteries is a temple without God; we have them in the wonders of our Common Faith.

Our book treats of the Principle which underlies the natural and the supernatural, the material and the spiritual, the ultimate base of all phenomena, the unity of all science, the essential Mystery of the universe which, of all mysteries, is the most mysterious; and will ever remain the absolute certainty; the Infinite and Eternal Energy from whom all things proceed.

Forgetting this mystery, common to the investigations of science and to the studies of theology, some assert that ignorance is the mother of devotion, and that an age devoted to criticism and science cannot be an age of faith. The assertion finds contradiction in the lives of some of our greatest men, whose works happily combine highest science and purest faith.

Others affirm that Scripture and Science, *i.e.* the Spiritual and Physical, presenting two manifestations of One Eternal God, must be equally true when rightly interpreted; but they offer no general principle which is applicable to both and harmonizes all differences.

Atheists, by hypotheses wilder than any Oriental tale, as if long words and pedantic expressions could do the work of creation; by undisguised hatred of sacred restraint; and by unscientific degrading statements as to the origin and nature of man; make themselves and their vaunted theory hateful to pious and sensible minds. On this account, the praiseworthy researches of competent biologists, amounting to splendour of achievement, were not welcomed as they seemed to deserve; though some of these able men stated, again and again, "every theory hostile to evolution is not worthy of thought."

Evolution has been so on the brain of many, that it was counted an adequate explanation of the universe. No God is required. Matter and its laws, being eternal and uniform, embrace all things; and even for man, with his industry and design and genius, nothing more is needed: Revelation and miracles are impossible. No haven of rest awaits the weary, hope dies in the presence of unbending law, no solace comes for woe; but

> "We will not plunge our years
> In fatal unbelief, and in the blight
> Of our own soul, turn all our blood to tears,
> And colour things to come with hues of night."
>
> *Slightly altered.* *Childe Harold's Pilgrimage*, Canto iii. lxx.

Wiser men consider Evolution to be a mode of God's work, a possible means to bring all things, organic and inorganic, into one teleological system :

> " E'en as a mirror, which the broken glass
> In every fragment multiplies, made those
> Thousand fragments into the one that was."
> *Altered. Childe Harold's Pilgrimage*, Canto iii. xxxiii.

The public may be glad that biological speculations were not hastily accepted, that there has been time for consideration. The theory that things evolve themselves, however convenient to the enemies of Revealed Religion, is untenable: it fails as a universal principle. It gives us nothing in particular to love, and it has no special relation to human duty. It is not a creative principle : for it does not create. It is not a working principle : for it does not work. Accurate and vast research proves that the Tree of Life is not one trunk of many branches, all proceeding from a grand stem, with one great root. It is a universal tree whose roots are hidden, are many, with multiple stems of manifold life in every land. Living things so grow up, as suckers from the ground, that all origins and first advances are secret. The species are not one of another, but in essence of earlier birth, brothers and sisters, the children of one mother—the Earth, the fruit of influence from on high.

Accepting all verified scientific work, we contend for a wider extension of law than scientists claim, and for perfect integrity of the scientific method. We stand face to face with an all-pervading law, which governs the natural and the supernatural. Hitherto, visible things have not been duly regarded as emblems. The fact that whatever is seen exists not for its own sake ; but to set forth some power, idea, or reality, not its own ; has been overlooked. We venture to think, in correction of this, not only that the Eternal may be traced in the temporal ; but that all natural laws and spiritual laws blend in one origin ; that Energy, in one direction, deals with matter ; in another, with

spirit ; and, as cause and effect everywhere prevail, there is one great unity. One Energy differentiates in the force which drives the stars ; regulates cosmic order ; and, as the mystery of even the lowliest life, says—"God is here, the Master's hand is with us, the life of the Life-giver breathes through us." Thus, the things of the spiritual world are not less real than those of the physical ; and, being so, come within the sphere of law ; not by a levelling—which confuses, but by a unity of origin and of mystery—which is the common factor of all differences. Chemical changes do not merge into mechanical ; nor biological, into chemical ; nor mental, into biological. They are not identical. Spirit is not the sublimate of matter. Vast and various departments of being lie within one domain of existence. All forces are the radii of one Energy, all divergences start from one centre. Love is a force not less constraining than gravity : each in its own sphere of operation. The agency, everywhere at work, is the symbol of the One Living Presence : the source of all power and life and order. Theology declares this truth in one language : Science in another. The Word and Work, without confusion, testify to mystery ; to the one Principle underlying all things, present everywhere.

Professor Drummond's work, "Natural Law in the Spiritual World," did not come to hand till all the Themes of the present book were printed. On page 11 he states—"The laws of the invisible are the same laws, projections of the natural, not supernatural. Analogous phenomena are not the fruit of parallel Laws, but of the same Laws—Laws which at one end, as it were, may be dealing with Matter, at the other end with Spirit." We recognize the remarkable harmony existing between the operation of the laws of matter and of mind, but they are not one and the same. In so far as they express the grand co-ordinating Principle, which we propound, they are alike : scientists admit that all the phenomena of the universe are due to one Power—the working Energy of

the worlds; but they say—"Matter blindly obeys physical law; while spirit is subject to another law and works with intelligence. The master key of the mystery, we think, is—Identity of Principle with diversity of operation; the One Eternal Energy differentiated in every force.

In Theme V. we endeavour to show how physical and mental phenomena are correlated; to account for origins, and for the laws and continuance of nature. If our views are correct, one principle, the Differentiation of Energy, unifies all sciences, and removes that vagueness which, to scientific minds, mars the explanations of our Common Faith; while it softens that hardness which is the fault of scientific system. Having applied the principle in various Themes, we proceed to verify Divine Revelation, our Lord's Incarnation and Resurrection, the Efficacy of Prayer, and the Atonement by Christ. We respectfully invite criticism, believing that science makes our faith more firm.

> "... let us ponder boldly—'tis a base
> Abandonment of reason to resign
> Our right to thought."
>
> *Childe Harold's Pilgrimage*, Canto iv. cxxvii.

Aware of our own shortcomings, so far have we acknowledged the work of other men, that it may be said—"We accept Evolution." That is not the case: the explanatory principle is not Evolution, but Differentiation of Energy. Evolution, being merely a process of unfolding from within, cannot originate a new thing: the thing must be there first, or it cannot be unfolded. Evolution, viewed as a scientific hypothesis, knows neither beginning nor end. Origins are but arbitrary points, a sort of points for commencing an inquiry. Occupied usually with one or two portions of nature, the technical man of science does not generally know enough of other parts to conceive fully of the extent of their phenomena. We, not being confined to any speciality, may, possibly, help to form some comprehensive view as a confirmation of our Common Faith.

Hearty thanks are due to those friends who gave various suggestions. To the Reverend James Gylby Lonsdale, M.A., Woodleigh, Mayfield, Sussex, formerly Professor of Classical Literature in King's College, London, we are much indebted for help in the last theme. Mr. Charles Lavers-Smith gave valuable help ; and, with no less skill than diligence, appended an index to the whole work.

We commend our work to Him who, as the Truth, accepts, we hope, every honest effort to understand His doings. We invite our fellow-men to remember that they are Sons of God, to rejoice in the Common Salvation, and to lay hold on the powers of the world to come. The lowliest things of life, in their higher use, become sacramental. As our faculties are more and more exalted, we walk as through some king's garden, the air is sweet and clear with fragrance and sunshine, and musical with harmonies from afar. All the great traditions and functions of religion are retained unbroken. Even our sorrows and dark moments are explained by one page in the world's history : a page tear-marked with the bitterest tears ever shed, and steeped with guiltless blood. In the instruction of that sorrow ; in the meaning of that bloodshed for sin ; we understand all the rest, and know all the good to come. He that made us hath redeemed us ; and reason guiding faith, and faith supporting reason, we wait for a further grand manifestation (1 Cor. xiii. 10). The present phenomena of the universe are but an outer porch of our Father's House. We look up to the great sky, and a voice from afar resounds within our soul : "the things ye believe are true, and give life for ever."

"Nature, the finite mind, and God, or the Infinite Mind, are not discordant or irreconcilable ideas, but ideas which belong to one organic whole or system of knowledge."—PRINCIPAL JOHN CAIRD, D.D., *An Introduction to the Philosophy of Religion*, p. 233.

Our thought, or the power of knowing, by which we bring the various phenomena of nature into the unity of a related, or organic whole; whence our concepts pass into that universal which only infinitude can contain; becomes, when duly considered, a *causa cognoscendi* as to an original self-knowing mind—the *vera causa essendi* of whatever is. Hence, our Common Faith is affirmed by the highest use of reason; and is—

"The return of the finite consciousness into union with the infinite, the reconciliation of the human spirit with the divine."—PRINCIPAL JOHN CAIRD, D.D., *An Introduction to the Philosophy of Religion*, p. 52.

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THE MYSTERY OF THE UNIVERSE OUR COMMON FAITH.

PUZZLES FOR SCEPTICS.

"Knowledge of the truth is able to discern and disprove all falsities, even though never before met with, if only they be freely brought forward."[1]—ST. AUGUSTINE.

"Next to sincerity, remember still
Thou must resolve upon integrity.
God will have all thou hast, thy mind, thy will,
Thy thoughts, thy words, thy works."

The Synagogue.

FORWARD, ever forward, finding what light we may. Reverence will never be wanting to him who studies nature with a true heart: reverence for truth, and reverence for the great leaders who give their lives to make life worthier. This reverence will always be in alliance with faith; for it is unlikely that high hopes can find at once speedy fulfilment in art, or in science, or in theology; faith ever outruns knowledge. Without faith there can be no greatly intellectual life; no comprehensive application of science to explain the mysteries of the universe; why, then, do irreligious men malign faith—seeing that it is an element of all true greatness?

How is it that faith is always anticipating the future, if man has no future? Is there not some mystery? or is he an utterly deluded being? Why do sceptics, who have great

[1] "Cognitio veritatis omnia falsæ, si modo proferantur, etiam quæ prius inaudita erant, et dijudicare et subvertere idonea est."—St. Augustine.

faith in physical science, find fault with us on account of our Common Faith?

> "What, my soul, see thus far and no further . . .
> In the least things have faith, yet distrust in the greatest of all?"
> *Robert Browning.*

No scientific man can say, even as to the most accredited fact—"I know that it is everywhere and in all time certainly true." Why, possibly, the course of nature, as a whole, is absolutely irregular even to the highest finite intelligence; the chiefest angel not able to declare—"All things shall certainly continue;" for we know that every force acts in a different direction, and every atom is in a different position every moment; even mathematical axioms rest on what is in part imaginary. We ask in vain, from those who profess not to believe anything that is above their understanding, for exact definition of a point in space, of a straight line, of an ultimate atom, of energy.[1] If some profess to define, will they give an exact explanation of any ultimate physical fact? Energy may be definable, but it is inexplicable; gravitation is true, but why? For what reason, then, seeing that every science and all the realities of life require us to have faith, are we, pretentiously, to banish faith from Theology?

Atheists and sceptics frequently reply—"Objects of physical science alone are worthy of thought; nothing else is real, or can be actually and precisely known."[2]

A bold assertion: for theologians say—

> "Great men have lived among us, heads that plann'd,
> And tongues that utter'd wisdom, better none."
> *William Wordsworth, Sonnet to Liberty.*

The greatest men declare—"Let no one be deceived, the soul's verities and failures and wants are not less real than those of the body."[3] Sceptics, however, profess that it is not

[1] See "Philosophy without Assumptions," chs. v., vi., vii.: Rev. Thomas Penyngton Kirkman, F.R.S.

[2] The spirit and reality of Hume's teaching is, and is accepted by the mass of unbelieving materialists, that there is not anything in the universe but phenomena. The phenomena themselves—being the transmutations of matter by the differentiation of energy in manifold forces—ought to be deemed an ample refutation.

[3] "Nemo verò, fallatur, quasi minora sint animorum contagia quam corporum, majora sunt; gravius lædunt, altius descendunt, serpuntque latentius."—Petrarch, "De Vita Solit.," l. 1, s. 3, c. 4.

so ; "the only things that can be known, or ought to be cared for, are matter and force."[1] We ask them to explain the grounds of their confidence, but receive no adequate answer. We, for our part, are sure that matter and force, in any or in all their manifestations, whether objective or subjective, can only be known by mind ; then, surely, mind is worthy of thought ? With regard to knowing things as they essentially are, actually and precisely, real substance and force are beyond our apprehension ; all the properties of matter, down even to weight and resistance, are but subjective affections of the mind.[2] The things felt are not really as they are felt. No object is known truly or fully, or is seen in precisely its right place ; light, heat, sound, are only phenomena, and not actually what they appear ; scientific sense differs altogether from our common senses. It is plain that these sceptics, as to our Common Faith, when they say—"Objects of physical science alone can be actually and precisely known"—are not to be trusted. The very things, whereof they so confidently affirm, can only be known as phenomena, not as realities ; as appearances, not as they actually and precisely are. Why do they scornfully speak of theological mysteries while those of science are rationally untenable, for that which they profess to expound is ultimate and absolute ?

Will atheists and agnostics, therefore, explain how physical science, resting, as it does, on the unknown and unknowable—which is revealed in the matter and force of the universe to human intelligence—has a more real and essential foundation than theology—which is also a revelation, in the matter and force of the universe, to human intelligence ?[3] Will they duly

[1] "Chance and physical necessity, to the exclusion of morality and purpose, are announced . . . as the fundamental principles of the universe."—William Graham, "Creed of Science," Introd., p. xxi.

[2] "Every objective fact is grounded on a corresponding subjective one, and has no meaning to us (apart from the subjective fact which corresponds to it) except as a name for the unknown and inscrutable processes by which that subjective or psychological fact is brought to pass."—Mill's "Logic," book i., chap. iii.

"Conetur humana mens materiam vel nosse ignorando, vel ignoscere noscendo."—St. Augustine.

[3] "We do not know the whole matter of the world, and still less how to estimate the world's magnitude by comparison of it with all that is possible."—Kant, "Theodicy," part 8.

propound on what principles the creed of physicists—with no other ultimate basis than mind—is, or can be made, more accurate than the religious creed, which rests on precisely the same foundation? If they reply—"We do not understand the dogmas of religion, do not know God;" we answer—"You can know as much about God as of the ultimate truths of science on which all your teaching rests. Natural ultimate truths, though inexplicable, are believed in and acted upon; you are, therefore, inexcusable for unbelief in Divine truths (Rom. i. 19, 20). Even Darwin and Spinoza condemn you: for they believed in God; though the former was weak enough to say that he could not prove his belief."

"The sequences of law
We learn through mind alone:
'Tis only through the soul
That aught we know is known:—
With equal voice she tells
Of what we touch and see
Within these bounds of life,
And of a life to be;
Proclaiming One who brought us hither,
And holds the keys of whence and whither."

Francis Turner Palgrave.

That even the unscientific may understand our argument as a reality, and not a subterfuge, take one illustration as an example of many.

Particles of matter vibrating, say, seven hundred billion times a second, produce in us a sensation of violet colour. These particles and their vibrations are not in our consciousness, nor can they be; they are inconceivable by any effort of our mind; we can only attain conviction of their existence by means of laboured intellectual processes; yet every atheistic scientist believes in their existence—though unknowable in every way that they declare God is unknowable.[1]

A few questions will put the matter in yet clearer light.

What explanation can be given of the fact, that the forma-

[1] "We must not permit free inquiry to be barred by dogmatic scepticism; we must not look for evidence, which from the nature of the case, we cannot and ought not to find; and before all things we must not allow ourselves to be persuaded, that for the discovery of truth, blinkers are of more use than spectacles."—Professor Max Müller, "Science of Religion."

tion of organic substances out of the elemental is determined —not merely, as we might think, by their constituent proportions—but, chiefly, by some subtler arrangement? arrangement, somewhat analogous to that more intricate formative process, by which a living faith in God reconstructs man's mental and moral character.[1]

How is it that chemical compounds, consisting of precisely the same elements united in precisely the same proportions, are of the most diverse properties? Some are full of life, some are full of death, as if they had a will to be different. The term—"Isomerism," which is used to describe their production, does not explain the puzzle. May we not regard them as parables of those other realities—heredity, instinct, will—that are even truer and stronger than the derived outer form, which they subdue and sometimes change? May we not rightly think, that they set forth those inner differences and defects in men on whom the sweetest melody has no effect, for they are deaf? on whom the most beautiful painting has no influence, for they are blind? on whom Holy Scripture has no power, for they taste not its sweetness, feel not its power, behold not its beauty? Having no corresponding and appreciative mind, they make that, which should be a savour of life unto life, the savour of death unto death (2 Cor. ii. 16).

There are in a cubic inch of brain about six millions of

[1] By Faith we mean a higher form of that inexplicable power by which we believe truly in the reality of things. It is that sure conviction, which amounts to ἔλεγχος, proof of things not seen (Heb. xi. 1). It is our feeling of certitude concerning matters of which, as yet, we have not full knowledge.—J. J. Murphy, "Scientific Bases of Faith," pp. 91, 124.

"Faith is, on one side, an act of perfect freedom in humanity; on the other, a surrender of all to God. It is a free act of the soul, calling out all its faculties of understanding, of conscience, and of love, for the contemplation and knowledge of God. . . . The capacity of faith, like all other human powers, must be the gift of God; but actual faith involves eventually a free act of man."—Alfred Barry, Primate of Australia, "Manifold Witness for Christ," pp. 272, 273.

Faith in operation, is "that mightiest and noblest of all emotions, which impels men to follow the leader whom they trust through doubt and through darkness, through peril and through death, to build upon His promises their expectations of things hoped for, to accept His assurances respecting things not seen, and to unite loyally with others in maintaining His kingdom and asserting His authority."—Rev. Henry Wace, D.D., Principal of King's College, London, "The Foundations of Faith," p. 23.

fibres. Who follows their intricacy so as to know, where or how, outer contacts and pressures become, by transformation, inward sensations? Who is acquainted with those further processes by which sensations become thought, and pass into emotion? Who will show that the transformation of sense into reason, of reason into emotion, and of emotion into worship of the Sublime and Eternal, is less a process of verity in the higher than in the lower stages? If this cannot be shown, then our consciousness of the Divine Presence is not less true, not less reliable, than are our other emotions. The true experience of one is a reality unto many:—"The gentle, softened, evening light of his spirit is very lovely, and there is a quiet sublimity about him as he waits on the shores of that Eternal World which seems already to cast over him some sense of its beauty and peace."[1] We all hope that at eventide it will be light, that we shall not die in darkness; and to the pure in heart there shall be light—Death is past.

Who will account for the fact that gravitation, heat, light, electricity from the sun, which bind and influence the whole planetary system, have no response of life in some substances; and in others awake to existence, varying from the moss on the wall to the complex powers and beauty of man? We are told, as a corresponding truth, that the earth which drinketh in the rain that oft falleth upon it, and bringeth forth food for those by whom it is dressed, receiveth a blessing from God; but that which beareth thorns and briers is rejected. There seems to be a warning: that men who will not be spiritually enlightened, who refuse the heavenly gift, and resist the influence of the Holy Ghost, are nigh unto cursing and of fearful end. There is a great truth:—The Divine mind is in Scripture and is in nature; but we must, in order to receive the sacred influence, be brought into relation with it. The developments in us of consciousness as to God, are according to the moral purity, clearness, and intelligence of our spirit. Holy Scripture cannot be accused, no—nor Nature, of making one man a libertine, another a sceptic, another a blasphemer. These men wilfully form their minds outside the sphere of sacred influence; will not be at the cost of rightly cultivating

[1] "Journals of Caroline Fox," 29 December, 1849.

their field of natural and spiritual life ; and, not using, are led to deny their responsibility—so have no harvest of golden grain. It is a fact—the high and awful verities of our Faith enter and have their part in the common things of life : so have their part, that the purest morality and noblest behaviour are formed by the example and precepts of Christ.

Will sceptics offer something more reasonable ; show by what practical means sanctity of feeling ; pure thought, wish, word, act, and the sense of responsibility ; are to be maintained ; when all hope of Heaven, dread of Judgment, and reverence for God are taken from man ?[1] Will they, when flesh and heart fail, tell us of more consolatory things, than faith in God Almighty ; in Jesus, the Saviour ; in the Eternal Spirit, our Teacher and Sanctifier ? Will they offer a beautiful Heaven when sickness and sadness cast down our strength ; when Death comes in terribleness, as to men at sea, with foaming crests of waves—plumes of glory to his skeleton head beneath ? If they cannot do this, but simply say—"To-morrow we die"—it is natural to answer—"Let us eat and drink." Only those who believe that "death will not have dominion over them," lift up their eyes and are glad because redemption draweth nigh.

One more puzzle :—Evolution is the vaunted natural system which they do not fully understand, then pervert, and after that offer as sufficiently explaining the universe apart from God ; so that He is not wanted for beginning, or continuance, or end ; whereas, we shall show, in Theme V., that no example of evolution has anywhere been found. The only true and scientific principle of creation is—Differentiation in time of Eternal Energy, distributing and redistributing matter, and effectuating metamorphosis of structure. The manifestation of

> "A Presence, which exalts us with the joy
> Of elevated thoughts ; a Form sublime
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man."
>
> *Altered. William Wordsworth, Tintern Abbey.*

[1] "Supernatural in Nature," pp. 27–29, 342, 343, 478.

An Energy, attracting all things to its own centre; flinging influence through solids, fluids, gases, rays; a mysterious power which you can neither see, nor touch, nor define, nor measure, nor understand; but it is energetic in every bough above your head, in every blade of grass beneath your feet; it bursts forth from the grain into the shoot, from the branch to the bud, the leaf, the blossom, the fruit; an ever and an all-pervading life principle;

> "A Motion and a Spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things."
>
> *William Wordsworth, Tintern Abbey.*

If they will not accept this theory of the universe; which unifies all science, all force, and approves our Common Faith as resting in the Eternal Energy—Author and Creator of all things; let them give us something better: something to unify our best hopes with highest reason, and accord our present life with the future; something better than the Holy Book proclaims, as "The Open Secret."

Until they do so, we maintain that to allow the sense of Godhead to vanish from men's conception is the most brutal error. Whatever good thing the heart bids us believe, we will do our best to believe; the goodness is our warrant for the cherishing. The earth is not filled with intimations of resurrections, which gladden and uplift men's hearts, just to disappoint them at the last. Even as to the flowers there is question and answer:—

> "Why must the flowers die?
> Prisoned they lie
> In the cold tomb, heedless of tears or rain.
> O, doubting heart!
> They only sleep below
> The soft white ermine snow,
> While winter winds shall blow,
> To breathe and smile upon you soon again."
>
> *Adelaide Anne Proctor.*

Everything that we have achieved and thought—literature, art, laws, kingdoms, churches—has been in the faith of God and Immortality. This faith has given grandeur and splendid deeds to the hero and martyr:

" By the light of burning martyr fires Christ's bleeding feet I track,
Toiling up new Calvaries ever, with the Cross that turns not back."

James Russell Lowell.

We use science and religion as equally rational. To have faith in the least things, yet distrust the greatest of all, is to put off the very crown from the head of humanity :

" Faith's journey ends in welcome to the weary ;
And Heaven, the heart's true home, will come at last."

Faber.

THEME I.

NATURE DOES ALL THINGS.

"We rather embrace the oracle of Hippocrates, ὃ πρήσσουσιν οὐκ οἴδασιν, ὃ δὲ πρήσσουσι δοκέουσιν εἰδέναι, what they do they know not, yet it is in show and appearance as though they did know what they do."—HOOKER, *Ecclesiastical Polity*, book i. ch. iii. 4.

"Το πρῶτον ου σπέρμα ἐστιν αλλὰ το τελειὸν."—ARISTOTLE, *Met.*, xi. 7.

"That Nature supposes an ordering principle is a truth of first rank."—PAUL JANCT, *Final Causes.*

NATURE means all that exists in time, all that has being in space, material and immaterial; all that we can obtain knowledge of by means of our senses; the outwardness and inwardness of things.[1]

We cannot imagine the limits of Nature:[2] the telescope reveals ever expanding space, and the microscope—though it has a definite limit of vision, and is not perfectible as an instrument—seems to indicate a minuteness infinitesimal. We are unable to measure the duration of Nature: the past is so immense that we cannot think of a time without time, and the motions of the stars are constructed on the principle

[1] "Nature means nothing more or less than that which is; the sum of phenomena presented to our experience; the totality of events, past, present, and to come."—Huxley's "Hume."

"As we increase our knowledge of the inexhaustible variety displayed in living nature, and admire the infinite wisdom and power which it displays, our admiration is multiplied by the reflection that it is only the last of a great series of pre-existing creations, of which we cannot estimate the number or limit in times past."—Lyell, "Elements of Geology," 6th ed. 1865, p. 772.

[2] "Videant nullum tempus esse posse sine creatura . . . et intelligant Te ante omnium tempora Æternum Creatorem omnium temporum."—St. Augustine, "Conf.," xi. 12–30. We cannot form the conception that there is no time, and no space; nor can we say what they really are. If we say—time is succession, or duration; and space is an order of coexistences, as Leibnitz thought; or a determination of the Divine attribute of Infinity, as Sir Isaac Newton said; or the Attribute itself, as Dr. Clarke seems to have thought; we are still in the dark.

of a no less extended future. Beyond all, is something yet further; and within all, even every particle of matter and point in space, are inner and yet inner realms; which surpass, while the discoveries of which we are capable glorify our imagination. For definiteness of research in our study, we seek a principle which shall enable us to deal with the universe as a self-acting machine which is complete in itself.

> "That all, as in some piece of art,
> Is toil co-operant to an end."
>
> *In Memoriam*, cxxviii.

Nature is diversified by motion, and motion is by means of force: force embracing the universe, possessing every atom, and occupying every point of space. A mixture of life, of plasticity, of mechanism, runs through all worlds. If we take a glass bulb, extract the air to such an extent that ordinary tests find it empty, science then discovers within the apparent vacuum innumerable smooth elastic spheres, molecules of the residual gas, dashing about with sixty times the velocity of an express train, and striking each other millions of times in a second.[1]

Inside and outside this comparatively empty space, between the earth and the sun, indeed occupying all space, there is assumed to be something, more solid and more elastic than steel, which we call æther. Sir J. Herschel calculated that there is in every point of space a pressure of 1,148,000,000,000 times the elastic force of ordinary air at the earth's surface; so that the force exerted by the æther is at the rate of seventeen billions of pounds to the square inch; through which light pierces at about the rate of 186,000 miles the second; and in which suns and planets move without finding apparent resistance. Put in other words: every point in space, and every particle of matter, has elastic æther around it, which is billions of times more elastic than atmospheric air, and billions of times less pressing.

The mother of all physical forces is energy, of which push in a straight line may be called the firstborn; but we are not able to account for life-force, morphological force, and

[1] "Another Lesson from the Radiometer:" William Crookes, F.R.S. *Nineteenth Century Review*, p. 889, July, 1877.

some other forces, by push in a straight line. The power of will, the spiritual force of conscience, of genius, of fear, of love, whatever they are and however related, are under different laws; seem incapable of being fitted into the system of physical motion only, and still less capable of being accounted for by it; nevertheless, we are as sure as we can be of any universal truth that all these various forces are manifestations of one supreme Energy—differentiated in time, distributing and redistributing matter.

As all forces are due to energy, philosophy recognizes, though science has not yet sufficiently verified it, that all the various forms of matter are due to one original substance. The division between solids and liquids has been done away by the discovery that some bodies are semi-fluid; and that many, if not all, substances can be made, by different degrees of temperature or of pressure, to pass through every intermediate stage from liquid to solid and from solid to liquid. The separation between liquids and gases is removed by the discovery that liquid and gaseous states are but varying conditions of one continuity; and the division between metals and non-metallic elementary substances is taken away by the discovery of selenium, tellurium, boron, silicon, arsenic, osmium. The division between conductors and non-conductors of heat and electricity is set aside by the fact that all substances may be arranged in a continuous series from the perfect conductor to the complete non-conductor. The gulf between organic and inorganic substances is bridged by the synthesis of various inorganic materials in organic compounds, and it is known that most of our classifications in Natural History are without any certainly fixed or permanently separate lines of demarcation. Thus the whole variety of Nature, both as to forces and matter, forms a grand unity.[1] Nature is not set at nought, nor have we the indecorum of seeing Divinity in the

[1] "If we by a mature judgment on the essential properties of things, which become known to us by experience, perceive a unity in the multifarious, and order in those things which are separated in even the necessary determinations of their internal possibility, we can by the mode of cognition *à posteriori* argue back to a Single Principle of all possibility, and we find ourselves at last in the same fundamental conception of the Absolutely Necessary Existence from which we first set out by the way *à priori*."—Kant, "Theodicy," part 8.

form of an artificer. He is the Diviner, by making all things sufficient unto themselves by an inward principle of their own.

The complexity of matter and motion developed or differentiated from this unity is so vast that, if we accept Sir John Herschel's statement, every constituent of a chemical atom "must go through an orbit in the millionth part of the twinkling of an eye;" and is ever solving differential equations which, "if written out in full, might perhaps belt the earth." If we dispute the statement and accept the theory of Etherspheres, that is not less complex.[1] Matter and force are so constituted that they form and influence the nervous system; this to originate mental states, these to have reflex action on the nervous system and on matter.[2] In any case, the differentiation by energy of force, of sensation, of thought, of emotion, is that process by which Nature does all things; and our mind discovering in it an intelligible and ordered method, we are sure that there is reason at the heart of things. There is no true knowledge without certainty, and the certainty is given in the knowledge itself. We know that though the character of Shakespeare's genius transcends, it is in analogy with the dull mind of a peasant; and that Newton, in ascending to measurements of the universe, used the elements of common knowledge. The knowledge that springs up naturally is not disproved by culture, but corrected and extended.

The Principle by which Nature does All.

Plastic nature is, in general, to be conceived of as were all art and skill within itself: for if they were they would act as nature does. From nature the painter gathers inspiration as

[1] "Etherspheres. A Vera Causa in Natural Philosophy:" Rev. S. Earnshaw.

[2] Vital force makes protoplasm and, without thought of its own, fashions that protoplasm into various living forms. Laws, whether organic or inorganic, possess no self-inherent guiding intelligence; act alike for the holy and profane, abound not to weakness, nor restrain violence; and, without partiality, work death or support life. They are, nevertheless, a law unto themselves; not self-devised, nor self-imposed, for they neither understand, nor explain any operation; are incapable of voluntary suspension, have no power of self-change.

to colour and beauty and grandeur.[1] By studying her laws we frame our science. By imitating her mechanism the engineer becomes skilful in contrivance. Her sounds help the musician in the theory of harmony. To investigate nature, is to be industrious; to understand nature, is to be wise; to obey nature, is to be true; to control and elevate nature, makes man divine. Aristotle said—"Nature makes nothing in vain." God is so far inward to everything, as to give a principle by which nature acts immediately upon matter as an inward living law.

> "Out of the dark it wrought the heart of man,
> Out of dull shells the pheasant's pencilled neck;
> Ever at toil it brings to loveliness
> All ancient wrath and wreck."
>
> *Edwin Arnold, The Light of Asia.*

Then has every chance and mischance a definite aim and end? A great volcanic eruption causes a thousand disasters: is every one designed, and this valley filled, and that mountain peak submerged, of special purpose? No: in the works of nature is neither prudence nor understanding. These are only in our apprehension, judging by our own arts and faculties. The active principle in nature does not work after the manner of human artifice. The eruption, acting as a safety-valve and caused by known natural forces, is of general operation in a thousand subsidiary causes and effects; not one of which, unless speciality can be proved, should be regarded as standing apart from the common course of things. There are embryos, never vivified; germs, not developed. Every tree, every plant, produces flowers which perish unused. Insects, animals—large and small—reveal possibilities, seldom realized. "The universe is so full of the rudiments of things that they far outnumber the things which outgrow their rudiments."[2]

[1] Cicero, "De Nat. Deor.," ii. 37: "Hic ego non mirer esse quenquam, qui sibi persuadeat, mundam effici ornatissimum et pulcerrimum e corporum concursione fortuita? Hoc qui existimat fieri potuisse, non intelligo, cur non idem putet, si innumerabiles unius et viginte formæ literarum vel aureæ, vel quales libet, aliquo conjiciantur, posse ex his in terram excussis Annales Ennii, ut deinceps legi possint, effici: quod nescio an ne in uno quidem versu possit tantum volere fortuna."

[2] "The Plurality of Worlds," pp. 222, 223: Whewell.

Is, then, the common course of nature without aim and apart from guidance? No, quite the reverse. Existing forms of things are wrought in ways which can be investigated and reduced to law. Not one comes into being of, or by, or for itself; but is part of a self-contained unity. Amidst apparent recklessness there is really beneficent action: not merely nature's own putting away of the hurtful, and her removal into right place of matter that has been disarranged; but a calling upon intelligence to be alert and provide safeguards; to become wise, in verifying man's old charter (Gen. i. 28), by replenishing and subduing the earth.[1] There is no maze to which Dædalus, the kindly artist, will not give a clue to the loving studious heart. Every event is in such intelligible relation, and beauties are so ordered in our planetary home, that, in covering the earth with flowers, their colour and fragrance are adjusted to the weight and size of the earth. These again are determined by the heat, light, force, which come from the sun; and of a sea-shell the poet writes—

> "Frail, but a work divine,
> Made so fairly well
> With delicate spire and whorl,
> How exquisitely minute
> A miracle of design."
>
> *Tennyson, Maud*, ii. 1.

Our life's pathway is enriched with pleasures for every sense; colours, gorgeous and delicate; odours, sweet and subtle; harmonies, soothing and stirring;

> "They speak of hope to the fainting heart,
> With a voice of promise they come and part."

Our lakes, our mountains, the primeval forest, the boundless ocean, are so scientifically connected with shining pinnacles of snow in one hemisphere, and with wonders of tropical influence in another, that we behold in everything a perfect, interpenetrating, all-embracing plan, not more vast than minute, not less gentle than mighty,

> "Writing deep morals upon nature's pages,
> Turning sweet flowers into deathless sages."

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[1] "Supernatural in Nature," p. 394.

Paley, "Natural Theology," chap. v., well says—"If we perceive a useful end, and means adapted to that end, we perceive enough for our conclusion. If these things be clear, no matter what is obscure, the argument is finished. . . . The uncertainty of one thing does not necessarily affect the certainty of another thing. Our ignorance of many points need not suspend our assurance of a few."

Thus, nature seems to do all things as of herself. The acorn tends to an oak; and the aggregated elements passed of old, from stage to stage, unto rounded worlds; the sunny beauties of the day and the moonlight grace of night, are by a natural automatism, everything being a law unto itself. The avalanche rushes on, the earthquake casts down, and fiery stream leaps forth from the volcano, nor turns aside for saint or sinner, to do good or evil. The arrangement of suns and planets, comets and meteors, is mechanical—not by indwelling intelligence of their own. Crystallization manifests a systematic but unthinking self-action. No one imagines that the molecules consciously come together for the sake of different prisms, cones, and pyramids. So that we adopt the statement—"Nature everywhere, in its free formations, reveals a mechanical tendency to the production of forms which seem to have been expressly made for the æsthetic use of our judgment; and we do not find in it the least reason to suspect that anything more is needed for this than the simple mechanism of nature as nature . . . without any idea serving as a principle to nature."[1] We also accept, within limits—"Life is the end that realizes itself."[2] "The end realizes itself. The cause attains its end by self-development."[3]

Our intelligible ground for belief in the self-action of nature may be briefly stated. The material universe manifests the principle of its own order. When the visible came from the invisible, the Eternal Energy, or Power, materialized force so that it became concrete in the atoms. Science finds these invisible atoms in the visible in the form of gaseous matter. Not only were the atoms pregnant with all the future, but

[1] Kant, "Critique of the Judgment," vol. i. § lvii.
[2] Strauss, "Die Christliche Glaubenslehre," 1840, vol. i. p. 385.
[3] Hegel, "Logic."

were so by means of the invisible Energy. At or soon after the formation of atoms, at least one of the so-called natural laws was present—the law of gravity. These atoms and this gravity, themselves persistent, established new relations which gave origin to new laws. Thus the uniform became heterogeneous; and at whatever time and wheresoever matter and force changed their state they gave rise to new relations, ever and ever growing more complex until things became as they are.

View this somewhat more in detail.

The ultimate atoms are so small that, when magnified a hundred thousand times, no eye can see them. They have qualities of their own when apart, other qualities when combined, and we have reason to think that there are numberless properties and forces which our instruments cannot note. The atoms component of water (one part oxygen and two parts hydrogen in every molecule) are different when separate, and different when combined. Heated to the boiling point, the fluid becomes steam; and, superheated, the chemical union of the particles is dissolved. At and below the freezing point of water, the particles separate with great force; send an electric spark through them, and they combine as fluid; subject this to cold, and hard brittle particles cohere in geometric figures, facets of crystal, leaflets of hoar-frost—on the window, or the flower, or the grass. Dissolve them with warmth, then put living vegetable matter into the water, and chemical action (or whatever it is) will receive vital form. In course of time, by process on process, life becomes manifold and many-formed; until, at length, there is imparted the presence of an intelligent agent; who, in man, has intelligence to understand nature; and presents homage to the Cause of Nature. Nor the life, nor thought, nor emotion, is in the oxygen, or in the hydrogen, or in any other known element; yet, there is no life, no thought, no emotion, on earth without use and change of that which has neither life nor thought. The whole differential process is so connected and inextricably blended that we say—"Atoms have a tendency to become gases, gases a tendency to become water, water a tendency to become a transparent solid—to receive life—feeling—

thought." Science clearly shows that, by some inscrutable process, life was imparted to that which was dead ; intelligence was grafted on non-intelligence.[1]

This is not science, dressed fair by perverse men and seated on a mule to ride backward ; nor is it science made silly with that worst sort of silliness, which speaks the devil fair to save the cost of the doctor ; it is science with further teaching :—"We might possibly say, but with great latitude of expression, that a stream of water ground corn, but no latitude of expression will allow us to say, no stretch of conjecture lead us to think, that the stream of water built the mill, though it were too ancient for us to know who the builder was. What the stream of water does in the matter is neither more nor less than this ; by the action of an unintelligent impulse to a mechanism previously arranged, arranged independently of it, and arranged by intelligence, an effect is produced, *i.e.* corn is ground."[2] Every one of these changes is wrought by an energy manifesting itself in the various forces which work the special phenomena. This energy is of a threefold virtue, and of directive power.

i. Formative Virtue.

The ultimate atoms are a revelation of unseen energy in convergement within atomic points. The atoms do not create force ; nor in becoming molecules, nor in advancing to complex organic processes, do they magnify a little force into a great one. They are but servants of the invisible energy whose differentiated forces they manifest. They are not little mighties, nor miniature men, nor angels, nor gods. The formative virtue in them is a form of the energy working by them ; and is rather an analogue of life than an analogue of art ; and not so much like human intelligence, as it is manifestly greater, and is that from which human intelligence is derived. It is the cause of the whole—not the product ; rules

[1] "The aim of knowledge is Truth. Knowledge, arrived at the certainty of truth, is Science."—Ueberweg's "System of Logic," Introd. § 3. Bacon states—"Scientia nihil aliud est, quam veritatis imago ; nam veritas essendi et veritas cognoscendi idem sunt, nec plus a se invicem differunt, quam radius directus et radius reflexus."—"De Dignitate et Augmentis Scientiarum," i. 18 ; "Novum Organum," i. Aphor. xiii.

[2] Paley's "Natural Theology," chap. ii.

in every part—is not ruled ; the formative power of the atom and of the molecule being as greatly mysterious in the dew-drop as in a rounded world.

The process seems to have been of this order : the matter of our solar system was formerly in a widely diffused nebulous form. If the pressure was everywhere equal, it became differentiated, either in every particle, or by an oblique thrust on the shoulder of the whole—giving rotation ; and the unequal distribution of forces produced the sun and planets. This formative virtue is so efficient and universal that, as science shows, it disallows change and any interference except its own. Its own changes are wrought by differentiation of force in redistribution of matter, and these new relations give rise to new effects whose continuous results we denominate laws. This explains why like does not always reproduce like, and why constants become inconstant ; why life, when it appears, becomes a master principle and overrules the law of gravity ; why thought, a yet higher principle, subordinates mechanical and vital processes to intellectual and emotional influence.[1] The confidence we place in the correctness of our observations as to nature, ought not to be shaken by statements concerning our ignorance of the unknown. "True fortitude of understanding consists in not suffering what we know to be disturbed by what we do not know."[2] All that we know certifies that the formative power, with which nature is endowed, produced the concrete worlds and all that in them is.

ii. Reparative Virtue.

Some defaced crystals, in suitable solutions, sometimes repair themselves ; the aberrations in our planetary system correct themselves ; and the leaves of a tree, product of the tree, in their turn preserve the tree ; there is in nature an inner reparative virtue. Hence, we are not to regard nature as an inert dead mass, but as endued with an inner mundane cause, a principle of internal activity, an organism realizing

[1] The fact manifests that physical science is still in its infancy ; and proves that statements, like the following, are limited by higher wisdom and wider experience to narrow space and brief time : "The whole nature of things is one and uniform . . . this is the very first principle of science . . . there could be no laws of nature and no science without it."—"Spinoza," by Frederick Pollock, p. 136.

[2] Paley's "Natural Theology," chap. v.

itself in itself, tending by its own means to its own ends. Nature

> "Plays at will her fancies, wild above rule or art."
> *Paradise Lost*, v. 295.

There is, then, in nature a part which is yet apart from every part—that by which the whole is; yet, as the whole could not precede the parts, this intra-mundane reparative principle is a supra-mundane cause.

There is no contradiction in admitting that a force, a plastic instinct, by a blind tendency creates works which then are revealed to the analytical understanding as conformed to an end.[1] We accept what Hegel says: "One should not conceive the final activity of nature as a mind that is self-conscious."[2] We do not, however, allow Schopenhauer's statement—"The admiration and wonder which seize us in view of the infinite finality manifested in the construction of an organized being, rest on the natural but false supposition that agreement of the parts with each other, and with the whole of the organism, and with its external ends, is realized by the same principle that enables us to conceive and judge it . . . in a word, as it exists for the understanding, so it exists only by the understanding."[3] We arrive at what we accept and what we refuse in the preceding statements by grasping this truth—"Nature works blindly—yet, not blindly;" unknowingly, unintelligently—not apart from the original determining energy, but without continual interference. Instinct acts apart from consciousness of any artistic aim, or beauty, but is not bereft of artistic power. The fox is not taught by its parent to sham being dead in order to escape death; sham so perfectly that he will allow himself to be handled, carried to a distant spot, and there be flung on a dung-heap. We are sure that there is some reality beyond these phenomena; the essential of mechanism, of instinct, of intelligence, which is more wonderful than our mechanism, instinct, intelligence. This Essential Thing is the secret of the mechanical reparative

[1] Frauenstadt, "Briefe über die Schopenhauersche Philosophe," let. 21, p. 442.

[2] "Philosophy of Nature," s. 360.

[3] "Die Welt und die Wille," vol. ii. chap. xxvi.

virtue of nature, constituting it a machine which, without foresight, produces things foreseen. The wood and leather, iron and brass, act unknowingly—but the blind tendency is calculable, and we know that the force is used towards an end beyond itself. The plastic organic reparative power of nature is that by which a living thing grows without will of its own, and recuperates every part, so that scales, hairs, feathers, limbs, are made and sustained.

The bee's art is not due to molecular properties of the wax, nor to forethought on the part of the bee, nor to observation by her ancestors; yet, it is hereditary. The bird's song, and the bird's wing, are no more primordial things than are Peterborough Cathedral and Tintern Abbey. Man's brain, his thought and emotion, are not merely the result of internal and external conditions, arranged without pre-arrangement: they are due to the eternal almighty Energy which by differentiation of force produces different effects from causes apparently alike. We ascertain the peculiar forms of the nerve-cells—both sensory and motor; they are always bounded by curved lines which are the mutual result of pressure and co-adaptation; but there is no essential relation between their shape and their function.

"A flower is not a flower alone, a thousand thoughts invest it."

iii. Reproductive Virtue.

If the planets fall into the sun, the sun into some larger sun, this again into another, and so on—until all worlds are one world; we do not know how variety can arise from that far-off unity, except in so far that it may contain a germ of multiple powers.[1] Science, in some respects, denies this germ—for we cannot find any perpetual motion in nature; in some respects science, or rather hypothesis, may accept it—for the universe seems more of an organism than a mechanism; and it is the property of an organism to reproduce a likeness of itself.[2]

[1] Vortex motion exists, so that we do not see why there should necessarily be this concentration.

[2] The vastness of the living, or productive, or vital generative process, is thus stated: "The whole history of the world, as at present known, although of a length quite incomprehensible by us, will hereafter be recognized as a mere frag-

Now the germ, or seed, from which is reproduction, does not contain in itself the whole being it has to realize ; nor is the development by evolution ; there is a taking up of that which is without and an assimilation of it within ; itself and that which is not itself constitute the being that has to be produced and reproduced. This is the process with all finite beings. There is no such process as evolution : no finite cause, of itself, becomes another self. Now, if no one of the parts of nature, severally, realizes itself, or produces another self, except by that which is not itself, it is evident that the sum total of nature, which cannot be greater than the whole of its parts, must go beyond itself for reproduction.

If we ask—whether the Energy, causing nature and by which nature does all things, is within or outside nature ? the question must thus be answered—The true cause of any thing is at once within and without : not wholly within, for no finite thing suffices for itself ; without, for no finite thing fully contains that by which it is. The universe is finite, in the sense that it is made up of parts ; and no number of parts, however great, can be innumerable. The universe is infinite, as the manifestation of an Energy which, so far as we know, is without limit —whether as to time or space ; entering—yet transcending all, embracing—yet not itself enfolded. This One self-sufficing, Formative, Reparative, Reproductive Principle, is that of which Nature is the externalized or materialized idea.

The Principle of Progress in Nature.

It is a principle ever leading nature to exceed itself. A principle producing and continuing apparent uniformity, by changing every moment the line of action of all the forces in the universe. It is a transcendental principle, by which nature —working blindly, without reflection, and without concept of the end—unconsciously effects mechanical and artistic work, becomes instinctive in animals, intelligent and emotional in men. In our present state of science, no one thinks that God

ment of time, compared with the ages which have elapsed since the first creature, the progenitor of innumerable extinct and living descendants, was created."—Darwin, "Origin of Species," 4th ed. 1866, p. 575.

does all things immediately and miraculously, Himself framing the body of every gnat and fly. Laws and forces act towards ends, but understand not the reason of their act, nor intend those ends.

The mechanical—though in co-ordination with a minuteness that enters every atom, and a comprehensiveness that embraces all worlds—is intelligible, but not intelligent; the principle of order is within itself, but not of itself. The eye of a fish, in that part called "the crystalline lens," is much rounder than the eye of land animals: the rotundity is not due to any special design in the fish, or in the water, but, like the adaptation of a river to its bed, to a general co-ordinating principle. The automatism of the crystal in crystallization, and of the tree in its growth, is not more intelligent than that of the watch in marking and measuring time. The planetary and stellar order, by which our minds enter a wider circle and go to other worlds, is in so vast a co-ordination with our own world—past, present, future; so multiform and exquisitely arranged; that the brilliancy of art transcends all human intelligence: nevertheless, the whole process is wrought without any consciousness by the stars, and without any will in their motion.[1] The automatism is not that of a machine, or of a watch; but that of an organism with sustaining power as to work, compensating power as to loss, reorganizing power as to continuance. The impulsions of this power give an unconscious unintelligent spontaneity to the worlds, by which positions, potencies, habitudes, lead to higher state.

The Instinctive is a higher state than the mechanical.[2] In lower stages it is like the mechanical:—"In the arid deserts

[1] As to the so-called Permanent Causes in Nature, "we can give no account why these particular natural agents existed originally, and no others, or why they are commingled in such and such proportions, and distributed in such and such a manner throughout space, is a question we cannot answer."—J. S. Mill, "Logic," ed. vii. 1868, iii. 5, § 7.

[2] Paley says, "Instinct is a propensity prior to experience and independent of instruction." It works from within as Horace says—"intus monstratum." Sir William Hamilton says—"It is an agent which performs blindly and ignorantly a work of intelligence and knowledge. Inferior to reason, yet in some ways superior, being nearer, in its completer obedience, to the action of natural agents." My friend, James Gylby Lonsdale, says—"It is a divine instinct: for it shows clearly a hidden divine agency acting within."

of central South America a strange plant, the *Selaginella convoluta*, is endowed with remarkable properties. In the dry season, detaching itself from the earth, it rolls up into a ball; then, when carried by the equinoctial gales to a marsh, or the margin of a stream, or any other moist place, it unfolds, spreads itself out flat on the soil, resumes its former vigour and freshness, takes root, fructifies, and casts abroad its seed into the air. Again and again will it thus migrate."[1] Instinct of this kind, not yet instinct—not free from the mechanical domain, presses into a higher nature; and awakes, by means of millions of forces, from the unconscious to the conscious; from the insensate to exquisite delight; until animals with instincts, which seems more than instinct, work for a purpose, lay snares for their prey, know without having learned, and attain to the elements of the will and reason that are in man.

The reason and will of man belong to the highest known domain—that of intelligence. It is sometimes so closely allied with the brutal, or merely instinctive, that grovelling, sensual, malicious, cruel, and crafty men, manifest at once the uncleanness of the vulture, the venom of the serpent, the cunningness of the fox, and the ferocity of the tiger. The blind unconsciousness of mechanism, and the unreasoning determinations of instinct, are not suppressed in men; but endued with will and foresight. The force of cohesion, a result of reciprocal atomic action, is lifted to a higher manifestation in that determination of thought and the use of means to an end which we call "intentional arrangement." Thus the unconsciousness of the operations of natural mechanism reappears within the human mind; the glimmerings of instinct brighten into our intelligence; genius, also, often attains the desired end by action of which it did not think. The pre-determining power of the universe, which renders predictive science possible, is analogous to that by which man forethinks the plan of a town; foresees and arranges for harvest; bends iron to his will; bridles the wind and subdues the course of rivers. Man, by comparison of his own works with nature's operations, of his own mind with the manifestations of intelligence in the matter and motion of the universe—a reasonableness and

[1] "Bible Teachings in Nature," p. 215: Rev. Hugh Macmillan.

intelligence not their own—becomes conscious of a principle which is essentially apart from all finite things; yet, that by which they are. It is a permanent Principle, yet the cause of all change; in every part of the whole, yet exceeding the whole as the whole transcends the parts; enabling nature to do all things by its own spontaneity, and rendering it, as a machine, self-acting and complete in itself.[1]

We are perfectly sure as to the reality of this Principle of Universal Energy. We discern it in the diversity that separates the minutest from the greatest; and in the unity containing and transcending all. It is the cause of the rhythm, order, times, forces, and limits of things. It explains the ancient doctrine that the earth being formless and empty of life, the things of the firmament were by the firmament, the things of the waters by the waters, and the things of the earth by the earth.[2] Thus nature does all. The laws of her spontaneity are those manifold forces which science and theology explain as differentiated manifestations of that Eternal energy, by and in and for whom all things subsist.[3] Now we are able to account for the whole physical universe, animate and inanimate, by physical operations; nevertheless, we know that natural processes are functions, that functions are not found in the organ, nor in so-called "natural law;" but in that Principle which

[1] This may be thought of as a self-preserving endeavour. Vis qua unaquæque res in existendo perseverat. (See "Spinoza," by Frederick Pollock, p. 218.)

[2] "The earth bringeth forth fruit of herself" (S. Mark iv. 28). So Ælian, V. H., 3, 1: *οὐκ ἀνδρωπίνης χειρὸς ἔργα, ἀλλὰ φὺσεως αὐτόματα.*

[3] The opposite theory, by opponents of Revelation, is thus stated—"There is no Thing produced, no event happening, in the known universe, which is not connected by an uniformity, or invariable sequence, with some one or more of the phenomena which preceded it. . . . These again were connected in a similar manner with some that preceded them; and so on, until we reach, as the ultimate step attainable by us, either the properties of some one primeval cause, or the conjunction of several. The whole of the phenomena of nature were therefore the necessary, or, in other words, the unconditional consequences of some former collocation of the Permanent Causes."—J. S. Mill, "Logic," ed. vii. 1868, iii. 5, § 7.

Such statements are so frequently made, without contradiction, as to be taken for true; whereas, our ablest scientists know, as well as they know anything, that there never was, nor is, nor will be, so long as a physical universe exists like the present, "an uniformity or invariable sequence." There is always some change in time and place, some alteration in the line and degree of force, some novelty in every particular adjustment, and some variety in the universal collocation.

becomes more and more intelligible as the worlds proceed in reasonable advance from creation to redemption, from redemption to glory. In this, our Common Faith, we rest with comfort both as to the present and future.

"A cloud lay cradled near the setting sun,
A gleam of crimson tinged its braided snow;
Long had I watched the glory moving on
O'er the still radiance of the lake below;
Tranquil its spirit seemed, and floated slow;
Even in its very motion there was rest.
* * * * *
Emblem methought of the departed soul,
To whose white robe the gleam of bliss is given;
And by the breath of mercy made to roll
Right onward to the golden gates of Heaven;
Where by the eye of Faith it peaceful lies,
And tells to man his glorious destinies."

John Wilson.

THEME II.

MAN THE MINISTER AND INTERPRETER OF NATURE.

"I saw the body of Wisdom, and of shifting guise was she wrought.
And I stretched out my hands to hold her, and a mote of the dust they caught;
And I prayed her to come for my teaching, and she came in the midnight dream—
And I woke and might not remember, nor betwixt her tangle deem:
She spake, and how might I hearken? I heard, and how might I know?
I knew, and how might I fashion, or her hidden glory show?"

WILLIAM MORRIS, *Sigurd the Volsung.*

"Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι."—1 COR. xiii. 12.

THE discoverer knows that his knowledge is but another step in the vast movements of human thought which, though they lead to new certainty and new power, open to his astonished gaze further regions, far more mysterious; nevertheless, he feels that, the right method once obtained, a few general principles may so co-ordinate nature as to give visions of the higher truth that unifies all knowledge.

The prudent thinker and cautious worker sees the paths of science converging into a broad road, and knows that fresh problems—with myriad-fold complexity of rushing, pressing, vibrating atoms—bring him nearer to the ruling principle of things. Newton learned patient exactness; workers of the atomic theory brought chemistry to aid general physics; and now the doctrine of the conservation of energy shows that the restless activity of the universe, the changes rapid beyond our powers to imagine, indicate that the immense variety of nature, her boundless and unexplored wealth of powers, are but a transformation and differentiation of the inner unity—the Eternal Energy.

We thus reason:—Our optical apparatus, if inert, is of no value even under the influence of light; and our auditory organs are sometimes dead to the impressions of sound. These

structures, in themselves, are powerless to effect their own formation and functions; they are made by a vital principle. The æther—by means of which we have light for the eye, and the atmosphere—which carries sound to our ear, possess no power to form or repair eye or ear; nor did they co-ordinate their own properties that eye and ear might be functional. Experiment, so far as experiment can be extended, and philosophy evidence that all known phenomena and agents are simply media of power—not power itself. The fish's eye is not fashioned by the fish, nor by the water, nor by the two conjointly. The bird's song, the bee's cell, are not by functional skill of the larynx in accord with the laws of harmony; nor by agreement of plasticity, as to wax, with the honey-maker's power of limb. Having reasoned, we interpret:—There is in all these things a record that all work, rightly interpreted, is not of itself; no part makes itself; or, of itself, makes any other part; therefore, the principle, by which the parts and the whole exist, is an eternal universal Power, or Energy.

> "Behold, I show you truth! . . .
> Before beginning, and without an end,
> As space eternal and as surety sure,
> Is fixed a power divine which moves to good."
>
> *Edwin Arnold, The Light of Asia.*

The unity is two-sided: is of mind and matter. We are unable, without mind, to explain matter; nor do we, as yet, know mind apart from matter. He who says—"there is no matter," denies all that we know; and to say—"there is no mind," denies the existence of that by which we know. We know of mind only by matter, and are conscious of matter only by mind.

Physical sequence and mental sequence are not to be rent by metaphysical treatment, nor is the mental to be ruled out by materialistic monism: they are the inner sense, or form, and the outer sense, or form, of the eternal Energy who gives being to both.

There are four ways of obtaining information concerning the universe: i. By intuition, as to the simplest and most general truths. This is at once the lowest, for the brutes perceive in somewhat the same way; and it is the highest, as

somewhat discerning the nature and essence of things (*res percipitur per solam suam essentiam*[1]). ii. By hearsay, as every one knows his own birthday. iii. By personal perception and experience, we perceive heat and cold, have compunctions of conscience, enjoy spiritual consolations.[2] iv. By reason or thinking, we know the properties of light, correct illusions and delusions, learn the size and distance of the heavenly bodies, and discern that there are peculiar relations between the mind and the body. The best use of these four is the mind knowing itself as part of the universal order, and at one with it—at one with the most Perfect Being; and finding true freedom, true happiness. Principal Caird delineates the same truth—"The finite spirit loses or abnegates its finitude and self-sufficiency, and finds its further self in the life and being of God."[3]

The thorough-going agnostic, who will admit nothing and professes to know nothing, cannot be certain even of his own doubt; for, indeed, phenomena are a revelation of the unknown to our faculties of knowing, so that we do know of that which he professes to be unknowable. It is in vain to spend time and labour on men who, according to their own showing, are blind to know and impotent to do. We, for our part, know that every word, in our speech, is a condensed fragment of history. Every substance in the worlds is a symbol of some great reality. Every living thing is an alphabetic letter, an arithmetical or algebraic sign, of the universal language spoken by Hidden Wisdom. The ultimate atoms are as geometrical diagrams and pictures, of which the worlds are enlargements.

We banish the agnostic from our art and trade; our common sense refuses him, or who would be an artist, or a tradesman, or rightly handle the things of daily life? The, so called, exact sciences set him at nought; and, in his

[1] Spinoza. He also stated—"Truth is the agreement of the idea with its object." "Convenientiam ideæ cum suo ideato."—Ueberweg, "History of Logic," translated by Thomas M. Lindsay, Introd. § 25.

[2] "What I have directly experienced by sensible contact forms but a small part of my mental wealth, and even that part has been largely determined by the experience of others. The consolidations of convergent thought in social forms, scientific theories, works of art, and, above all, language, are incessantly working on me. Ideas are forces; the existence of one determines our reception of others." —Lewes, "Psychology," p. 166.

[3] "Philosophy of Religion," p. 53.

despite, astronomers and geologists weigh the stars, measure space, and ascertain the age of the earth. Why, then, admit a man into theology and metaphysics who is beyond the pale of reasonable discourse? The road by which we come to real knowledge is daily use of our intelligence in practical acquaintance with our own powers, and of the order in nature.

We thus test Agnosticism and Common Sense:—The Old Book says—"God made man in His own image," can we verify it? Yes, and in this way. The science of geometry was worked into form by Euclid, Archimedes, and other great thinkers, ancient and modern, on simple principles of pure reason. The telescope being discovered, Galileo and Newton observed that the heavenly bodies actually conformed, in all their motions, to laws laid down by the human mind. This coincidence of human thought with the laws and arrangement of the universe, before those laws and arrangements could be known, so that we can measure the curves carved in space by the revolutions of mighty systems, not only shows that our intelligence accords with the ruling Intelligence, but is an image of the Divine Mind.[1]

Acquaintance with our own powers shows that they are not limited to the material needs of our walking with confidence in this life. Experience is never fuller of meaning than when it prophesies, that in analyzing a dewdrop we approach

[1] So comprehensive and far-reaching an example may seem ill chosen, and evoke this statement: "God said, 'Let Us make man in Our image after Our likeness;' and the words mean to the ordinary mind, as they certainly did to the Jew, that the shape of man is that of God." We reply—The Jews were not so ignorant; and, if they were, again and again were they told that God was not a man, nor as a man (Ex. xxxiii. 20; Numb. xxiii. 19; Deut. xxxiii. 27; Psa. cxxxix. 7–10). Moreover, our Lord Jesus, who accepted, explained, and confirmed the teaching of Moses, declared—"God is a Spirit." It is a mere pretence of the refusers of Revelation, that they cannot see beyond the surface of the plain, forcible picture-words, which were required and were sufficient to teach the unthoughtful. The more real, comprehensive, and powerful inner meaning of those words, meets the wants of profoundest minds. Scripture is most simple for the simplest, with depth for the deepest. The great God, in making Himself better known as near to us, loving us, caring for our welfare, assumes our form, speaks our language, and looks upon us face to face. Is there anything more wonderful in God speaking as Man to men, than in the formless infinite Power of the universe giving shape to His Energy in the force and form of every atom? There is more meaning in the likeness of man to God than we yet know.

the mysteries of the universe; that the atmosphere which veils our floating island home of earth, does not so much hide as reveal kindly messages of light from sun and star of awful immensity and remotest depths. All thinkers attack the problem of existence—past, present, future—in and by and through nature. They are sure that there is some good so real, so permanent, that in the finding they can make life good for themselves, and help others to make it good also. They find that the knowing faculties repose on a basis of mental and physical relation: 1. of every mind co-ordinated with all other minds; 2. the co-ordination of all things to all things; 3. the mutual relation and co-ordination of every thing and of all things to all and every healthfully trained human mind. We all have some conception of a character nobler and stronger than our own; and know that we can improve our existing character by making it resemble the ideal. Everything that helps in this is a true good, and the chief good is the attainment and possession of that character.

The infant, in the earliest months of life, before he understands speech, lays the foundation of all after knowledge; and this germinant process of thought and experience, which baffles the inward eye of attention, and leaves no trace on the memory, attains formal verification in the wonderful discoveries of Newton. The analysis and synthesis of mature knowledge are not opposed to, but involved in, the simplest and earliest operations of thought. They show that there is no maze without some clue; and under all diversity of appearances is a defined, intelligible, and sufficient order, on which we rest the realities of art and verify our discoveries in science and philosophy. Indeed the fact that our intelligence rests on a reasonable order in nature, without which we can have no rules for art, and no principles as to science, is not less necessary for the many-sided culture of body and mind, than it is to give worth and dignity to that culture.

This knowledge of ourselves and of nature, then, we know to be real: because our reason not only rests on a potency of knowing, to which the universe is a great book of countless pages covered with symbols of mysterious meaning; but con-

fronts phenomena which represent mighty underlying forces. We, ourselves, are realities underlying the phenomena of consciousness. Our thoughts and sensations are concepts, signs, images, of something other than themselves; some reality apart from them coming into relation with them. All our wealth of language is used to indicate relations between signs and the things signified. So that our knowledge is not merely of appearances, but of realities which underlie them. Living beings forcibly control us; intensely active powers are partly our masters, partly our servants. Nature is not a statue behind a wall, but "a living form which, though veiled, embraces or smites, scourges or kneels to us. Act in ignorant defiance of nature, and she will crush you. Passively ignore her, and she will devour you. Study her laws, and obey them; learn her secrets, and use them; and she will place in your hands the rod of power and faithfully serve you."[1] Receiving this authority we, in our turn, are Ministers and Interpreters of Nature.

Man Ministering to Nature.

"In proportion as our own mind develops by advances in intelligence and morality, and becomes higher, the higher without us can be recognized by us in a more and more adequate way, and faith become scientific knowledge or vision." —Dr. Friedrich Ueberweg, *System of Logic*, translated by Thos. M. Lindsay.

As Ministers of Nature we are living realities, self-conscious forces, not concerned with appearances merely, but with the production of appearances. Our speech ministers to sense, in the relation of a smile to joy, of a blush to modesty, of tears to sorrow. As ministers of those peculiar centres of force in particular bodies—solid, liquid, gaseous, particulate—we climb the ladder of phenomena; and so leave phenomena behind that we stand in presence of Energy, the abiding reality. This Energy is all-pervading from the atoms and ethereal vibrations to worlds and systems of worlds; and in such adjustment that order, beauty, life, happiness, present marvels in microscopic worlds; and fill the incomprehensible vastness of starry orbits. The waves of heat and light which warm our cheek for a second, and minister by hundreds of millions of

[1] "The Basis of Faith," p. 187: Eustace R. Conder, M.A.

millions to paint the midge's wing, stretch out to the wide range of infinity. The little picture painted on our eye's retina, and the thought created within our brain's narrow chamber, are the sparklet and the sprinklet from the great light and tide of infinite comprehension ; and the knowledge of all men throughout all time is a little spray from some vast wave of time, in the uplifted rhythm of the shoreless eternal ocean.[1]

In our ministration, the nature of things requires that, as to function, we think of its purpose ;[2] rightly attend to particular physical adaptation,[3] as in the bee's trunk for gathering of honey, and the ant-eater's tongue not only for capture of prey, but even for lapping of milk out of a dish, which it does admirably ; and then duly mark that vast comprehension which in ancient times fashioned innumerable little creatures of exquisite workmanship in numbers of which

[1] Paley, "Natural Theology," chap. iii., says—"In considering vision by means of an image formed at the bottom of an eye, we can never reflect without wonder upon the smallness, yet correctness of the picture, the subtilty of the touch, the fineness of the lines. A landscape of five or six square leagues is brought into a space of half an inch in diameter ; yet the multitude of objects which it contains are all preserved ; are all discriminated in their magnitudes, positions, colours. A prospect from Hampstead-hill is compressed into the compass of a sixpence, yet circumstantially represented. A stage-coach, travelling at its ordinary speed, for half an hour, passes in the eye over only one-twelfth of an inch ; yet is this change of place in the image distinctly perceived throughout the whole progress ; for it is only by means of that perception that the motion of the coach itself is made sensible to the eye."

[2] Take one example from our own English fields. The rich crimson leaves of some of our poppies are so tender and delicate that they are not able to protect the seed vessels. Now, while these poppies grow, the flower head hangs down ; but, when the head attains full size, the stalk erects itself to present the flower and instruments of fructification to the sun's rays of light and heat. The process is curious, for when held most erect the flower is heaviest. There is in the very constitution of the plant a remarkable provision for maturing and preserving the seed or germ of future life.

[3] In tropical forests orchids grow of wonderful beauty, with flowers of splendid size and hue, the crown of floral beauty. Some, like large glittering butterflies, hover around the highest boughs ; one is like a stately swan ; the upper lip of another resembles a descending dove, and the people of San Panama call it "Spirito Sancto"—"Holy Ghost Flower." The roots of these orchids are long, delicate, floating, and draw their nourishment from the impure vapours of decomposition arising from the decaying surrounding vegetation. Thus they turn the foul poisonous gases into lovely forms and, as the vanilla, into the perfume of their own sweet flowers.

millions are units, and of which in higher quantities arithmetic has no name, and afterward co-ordinated and stored them in mighty ranges of chalk and oolite hills, enabling us to build our houses, feed our flocks, gather in our harvest, and ramble over the breezy down. Nature speaks in very veracious language as to purpose and use; and as we truly minister, though the intricacies of her syntax are not known, we discern a something tending to sublime ends, even as the dews that freshen a weedy ground to-day tend to prepare an unseen harvest in the years to come. A something that

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;
> Lives thro' all life, extends thro' all extent,
> Spreads undivided, operates unspent;
> Breathes in our soul, informs our mortal part;
> * * * * *
> To it no high, no low, no great, no small,
> It fills, it bounds, connects, and equals all."

All our faculties minister to nature: we unceasingly adapt them to the facts we observe; our eye to light; our ear to sonorous vibrations; our touch to resistance; our brain to note, to register, to co-ordinate, to apply. In our ministering we find that for the littles to be so wonderful, all the external surpassing grandeur is required; and when we endeavour to trace that grandeur all those littles are found writ large in the glory and force of infinitude. Things are so woven by air and light, that sometimes we think there never was any useless time, nor is nor was any empty space. The microscope is invented, and our jewellers minister to nature by endeavouring to reproduce the forms of censers, vases, jewelled crosses, stars, tripods, and pendents, made of old by the tiny Foraminifera and Polysystina. We obtain discourse of eloquent music from simplest instruments, until all chords blend in exquisite harmony. We contemplate the brilliant colours of the flowers, and learn to improve their tint; perceive the perfume, and distil a scent not less sweet; mark that not merely the poetic faculty, but every advance of science, is a ministry of nature. Between matter and mind, plant and animal, is an infinite linking; and to every man is given an energy that may awake as in Achilles, be patient as in Job, resigned as Socrates in death,

or cruel as the wickedness of Lady Macbeth. As we minister to nature, there comes an exaltation and expansion by which we seem to comprehend the All in all; and we think that in and among all starry worlds are the same glories in successive innumerable degrees.

Our ministry to nature throws light on nature. As light reveals the outer form of things; human reason appreciates their position, work, and nature. The science of optics reveals the mysteries of those prismatic splendours on which we gaze with wonder and delight. In the strain which charms the ear, science discerns numerical relations of sounds, regulated periods, intervals, and laws of harmony. In the rude unities, observed by uncultured men, we find the real and profounder unities of thought; identity of principle under diversity of form; and relation, order, organic development amidst seeming disorder, change, and chance.

Man, in serving nature, receives marvellous endowments, and rules nature; obtains an estate which is a kingdom, the beautiful vision of which he paints in poetry, and administers in science. Forms of utmost subtlety and power; infinite possibilities of variety and combination as to the elements; harmonies of sound, of form, of colour; were nature's hidden mysteries revealed, as in a glass, to man. His eye saw, his ear heard, his reason investigated, his tongue spake, as if the Energy, the All in all, made him understand, name, and lead them into higher use[1] (Gen. ii. 19, 20).

This he does, not as if every substance, force, and form of life were its own divinity; not as if the plastic principle, without purpose, worked purposely; not as if that, which seems to plan, does not plan, though equal to all plans; not as if the Creator created without will; not as if the fountain of mystery, the principle of all complexities, were without consciousness of a wisdom all-knowing. Man names all things, ministers and administers, as knowing that the seal exists before the impression; the principle ere it is embodied; that cause precedes effect. He ministers to this inner conviction, when he worships; and, as a poet, he clothes it with words:

[1] "The Foundations of Faith," note 7 a, pp. 271, 272; Bampton Lectures for 1879: Rev. Prebendary Wace.

"Nature is but the name for an effect
Whose Cause is God. He feeds the secret fire
By which the mighty process is maintained,
He sleeps not, is not weary; in His sight
Slow circling ages are as transient days;
His work is without labour; His designs
No flaw deforms, no difficulty thwarts;
And His beneficence no charge exhausts."

William Cowper, The Winter Walk at Noon.

In his ministry of nature, man does not find all things as perfect as they might be, but aiming higher; nor so much continuing the same, as in a perpetual flux; and these seem identical with a self-preserving and improving effort whose work effects change in configuration. Hence, existence means persistence; this awakes into life, the continuance of which is by endeavour; this becomes will, with consciousness thereof; it enters and possesses the great domain of knowledge, and man observes that "the whole universe ministers to the growth of a straw, the alighting of a bird on a twig, the shedding and drying of a child's tear."[1]

Man has not been very very long on the earth, for the manifoldness of the domain of knowledge is only beginning to be possessed; we are little children. Not until the microscope was invented, could human eye penetrate the mysteries of the infinitely little. First in the days of Kepler and Galileo, were the boundaries of space extended, when the telescope brought the far-off into view, and revealed invisible vast domains stretching out for ever and ever.

The spectacle of human ignorance, presented by the blank countenance and unlettered look of the great mass of mankind, is a sad spectacle. If the population of the earth is twelve hundred millions, only twenty millions are of really cultured minds. One sometimes regards the others as pabulum Acherontis, food for the tomb, the crude stuff which germinates germs for souls; as of the many seeds, animal and plant, that perish; seeds, known by nature as not yet seeds, but germinaters of germs afterward to enter life. They die without adding one fact to knowledge, one thought to wisdom; they pluck no fruit from the tree of science, and they do no good.

[1] "The Basis of Faith," p. 220: Eustace R. Conder, M.A.

In charity we hope that they are rudiments of men, gatherers of salt to enter, savour, and preserve higher bodies. There are some so little human, that the school of civilized society cannot remove from their consciousness the sense of nearness to the ape. They tell us that they are without any anticipation of immortality; that they have no thought of God, nor any desire to think of Him. Not to think too hardly of them, we try to imagine how many must go to insure the survival of one that is fit. We hope that the sadness of their hopeless existence is part of some rudiment in them of which better men will be made; and we are not wholly discouraged even though they cry in despair:—

> "O, we poor orphans of nothing—alone on a lonely shore—
> Born of the brainless Nature who knew not that which she bore,
> Trusting no longer that earthly flower would be heavenly fruit—
> Come from the brute, poor souls—no souls—and so die with the brute."
>
> *Tennyson, Despair.*

We do not endeavour, by stating the possible survival and future use of these rudimentary men, to give the explication of that which is inexplicable. Their survival, if there is a survival, will be due to the Redemption wrought in our flesh by the Son of God; and their present state—whether degenerate or in a process of regeneration—partially corresponds to the mute or rudimentary organs of which there are examples in many animals. We would not wholly despair concerning their future. Scientists talk about waves of morphological force as in part explaining advances in life, and the leaps and surprises in nature. Possibly some wave, conveying inwardness and capacity, may enable the undevout to assume the true form of godliness. The power may come in a mode analogous to the thought and experience suggested by a dream of Mr. Constant Savy.[1]

"I was without strength. My life, vainly endeavouring to resist death, was about to escape. My soul, consciously detaching itself, little by little, from the material frame, was concentrating in the heart. Nature became transformed, Thought merged itself in feeling, and the feeling was wholly that of

[1] "Pensées et Méditations."

love to God. All darkness passed away; succeeded by brilliant light. Then, O God! I saw Thy Day—that light of day so greatly longed for. I looked on all whom I had loved; they dwelt in Thy light, and waited for me, as if to complete their life as they completed mine. O, the joy now felt! joy all-pervading, not tumultuous; serene, full, unalloyed; heightened with the consciousness of a happiness to be greater in Thy nearer presence, O my God! I did not see Thee, Glorious One! but tokens of Thy presence were everywhere, and the wonders of creation revealed themselves, the earth's affinity to the stars, the rhythm of the universe, and I knew that all true ministry of nature was ministry unto God."

Man's Interpretation of Nature.

"Extending his consideration of the external world, man recognizes the internal characters of other things, chiefly by means of the related sides of his own inner existence."—Ueberweg, *System of Logic*, translated by Thomas M. Lindsay.

We find the force of cohesion binding liquids with pliant bonds; holding rocks and metals as with iron fetters; and weaving the tough heart of the oak, the down on a butterfly's wing, and our human frame at the loom of life. We find the force of chemical affinity—sometimes weak, sometimes strong; and the force of gravity so continuous as to be a very type of law. In connection with this triplicity of force, we discern uniformity and variety, co-existence and sequence, identity, similarity, unlikeness, and multiplied novelties.[1] Then we find that the actual working of the whole so corresponds with our own intellectual nature, that we can reduce every operation to a scientific formula, as if the universal sway of nature had in every part that which can only be interpreted

[1] My friend, the Rev. James Gylby Lonsdale, remarked as to this—"The series of these progressions do not repeat themselves, they vary infinitely, no one link is like another in this chain. 'Fortes colantur fortibus et bonis' is by no means always true. The son of a linguist is a mathematician, or perhaps a dolt. A younger son in the family has not the acres, but often the wits. Rules without exception are few in grammar, in nature there are none; that our pride may be lowered, and we may feel that we have no gift of prophesy, but must be searchers all our life long; seeking the truth not without difficulty, yet not without hope: for though exceptions may be many, rules are rules for all that."

by the intellectual, in the discovery of which our mind is glorified.[1]

It is not a question, except on a small scale, how the snout of a weevil may be differentiated into the proboscis of a bee, the eye of a fish into the eye of a bird, and the gill into a lung. The great question is of that Something whence are the ethereal undulations of millions of millions of throbs in a second, to beget in atoms and molecules all forces, all forms, all sounds, all beauties, all consciousness. Some time ago, there was an apparently useless plant, no one knows where or when; as it grew on and on it began to secrete, in course of ages, starch and gluten; which in after æons made that little wheat-plant to be the staff of material life to innumerable minds. The problem, on the small scale and on the large, concerns such a continuance of things, and their becoming other things. We partly solve it, and attain conception that it has a personal origin, when mentally and experimentally we produce form in architecture, contrast and blend in colour, variety, succession, and concert in sounds. Solomon learns beauty and wins glory by study of the lilies in the field. Dante, Milton, are poets; and Newton is a son of science; by building up and interpreting their nature on the principles of that co-operation which blends universal forces into timely events possessing eternal issues.

The correctness of our thought as to these issues is capable of verification. The realities our faculties are conscious of extend through all time and space. Orbs of stupendous magnitude, balanced by an attraction more than mutual; light, moving with unimaginable yet calculable swiftness; forces unchanging, yet changing every moment in some orbits measurable, in some not determined; are the numerals of our arithmetic, the symbols of our algebra, the words of our language, as to knowledge of the past and of the future in

[1] Bishop Butler says (Sermon vi.)—"There is a much more exact correspondence between the natural and moral world than we are apt to take notice of: for all things are double, one against another, and God hath made nothing imperfect." St. Augustine says—"Contra naturam non incongrue dicimus aliquid Deum facere, quod facit contra id quod novimus in natura. Contra illam vero summam naturæ legem, a notitia remotam sive impiorum, sive adhuc infirmorum, tam Deus nullo modo facit, quam contra seipsum non facit."

connection with the whole of things. In the depths of space, we observe blurred streaks of light creep from star to star; as if there approached to the constellations of our galaxy some constellation, of a galaxy yet unknown, from further boundless depths. There are stars which seem to have no definite orbits; or to move round anything; they are in vortices, and there is no mutual balancing. In vast æons of time, where the measurable marks of worlds' durations are the curves and zigzags traced on the vast expanse, our rules of thought as to physical realities tread with firm step in assured path. We write histories as to natural processes of mechanism, chemistry, biology; tell of world formations, the work of vital force, the growth of intellectual power; and our histories are true. With like accuracy, we foretell the future place and state of stars, and the condition of our earth. Wherever our reason extends, we interpret nature in its origin, its life, its death, and to the correctness of that interpretation the universe responds—Amen.

We match our vaster comprehensions with minuter investigations. We ascertain that every molecule of the magnetic metal is a separate and independent magnet, having its two poles and distribution of magnetic polarity exactly the same as the total evident magnetism in a bar magnet; that every molecule, or its polarity, can be rotated in either direction upon its axis by torsion or stress, either by mechanical or by physical forces, such as electricity and magnetism; that the inherent polarity of every molecule is a constant quantity, like gravity; and that when there is no apparent magnetism the molecules or their polarities arrange themselves so as to satisfy their mutual attraction by the shortest path, and thus form a complete closed circuit of attraction. Men, like Mousson, subject water to a pressure of 1300 atmospheres, eight and a half tons, per square inch. Whitworth measured the millionth part of an inch. Joule detected differences in temperature of $\frac{1}{8800}$th of a centigrade degree. Wheatstone, with a mirror and electric spark, measured $\frac{1}{72000}$th of a second of time. Noble, with his chronoscope, marked a period small as the millionth part of a second. We can hear from 20 to 73,000 sonorous vibrations the second, or an extreme range of

between nine and ten octaves. Sounds inaudible to us may be detected by means of a sensitive-flame. In musical tones are vibrations varying from 16,000 to 30,000 or 40,000 the second. By aid of a microscope we can see an object small as the 50,000th, or even the 100,000th of an inch in length. Whatever we have done with the microscope, we require from 500 to 2000 times more power if we are to see the ultimate molecules of organic bodies. In a cubic inch of brain are about six millions of fibres. Of course the particles, of which these molecules are the compounds, seem utterly beyond our sight. Chemistry indicates that in a cubic inch of water are 10^{26} rapidly moving particles ; that is, 10 with twenty-five digits after it ; and in a single drop are about 100,000,000,000,000,000,000,000,000 atoms. When we compare these infinitesimals with the revolutions of suns round each other in a region so remote, that the whole circle of our earth's orbit, if placed there, would be imperceptible by our strongest telescopes ; that the action of gravity is at least fifty million times quicker than light ; we begin to form some conception of the wonderful world which our science endeavours to interpret.

As to the movements of atoms, in a mass of hydrogen at ordinary temperature, every particle comes in contact with another particle 17,700,000,000 collisions, on an average, every second. Its course is then changed, yet notwithstanding these hindrances every particle moves at the rate of seventy miles a minute. Elemental atoms combine ; sometimes, mechanically in masses ; or, chemically, in distinct substances ; or, organically, by vital force. It seems that atomic forces do the work of the universe. By their differentiation we obtain the gases, the fluids, the solids. The coming history of every one is written within in secret cipher. Its potentialities may seem dormant for ages, and then awake in manifold powers and uses. These latent tendencies man finds and interprets, so that small florets become large and of splendid colour ; and the rose, the violet, with many others, receive new shapes, more distinct and varied colour, richer fragrance, and higher life. As for animals, man improves their form ; and taking some for companionship and use, makes them helpful friends. The pro-

cesses effecting this are strange, like that by which flat-fishes at a certain stage of growth, twist their eyes round to the upper side for better use; are varied, so as to fill the universe with variety—the patterns, emerging from nature's loom, give to man all his forms and colours and laws of procedure. In great and small, in the simple and complex, in the temporary and in the lasting, human art correctly interprets the meaning and work of natural laws. The action and reaction of forces, the complex and particular adaptation of the whole and the parts, the chalk-cliffs of our island, the coal-fields, the dropping of a seed by a bird, the vast planetary orbits, the bulk and force of central suns, are all rightly interpreted in those manifold uses which bless our daily life.

The higher problems of existence, in which our ignorance is greatly enforced rather than knowledge enlarged by those who would that men were godless, are filled with lessons of wisdom. Every crystal may be reduced to a primary form, and the six primary forms may have diversely shaped molecules, which are not of the shape of the crystals, and one crystal will exceed in beauty another of the same kind. All parts of human life in high and low, rich and poor, are marvellously alike, yet of innumerable differences, whether we think of the race or of the individual; and the man who seems formed for evil and that continually may out of the very evil crystallize a life of beauty and power. Great men must be limited in number: we cannot all be great, for, in that case, none were great; but all may be greatly good, and George Herbert said—"A handful of good life is worth a bushel of learning." The father of Burns, the poet, is spoken of in this wise by the son:

> "He bade me act a manly part, though I had ne'er a farthing,
> For without an honest heart no man was worth regarding."

We all indeed know from Science, in life's experience, and by our common sense, that true character is man's noblest production, that the work of character is the grandest work. The mightiness of genius is chiefly by head-power; character is by great heart-power. The head guides, the heart rules.

A wonderful force moves in the elements, so that, as if by

their own will, the dead have life and move, the unconscious become conscious, causation presses into intelligence, and then that by which things are is understood of the things that are made. We attain this understanding by exercise of understanding thus :—We formulate the orderly and various succession of events, the actions, interactions, and counteractions of likes and unlikes, and call the dominating principle a law, or rule of nature. Science is the sum total of these verified co-ordinated observations, it is the image of our reason, and we are justly proud of the grand intellectual result. Then we further think : the essential forms of Geometry, of Astronomy, and those sciences by which we know that all vital forms are due to one grand unity of life ; and the reasonable co-ordination of cosmic processes, are modes or manifestations of Thought higher than our own, of a Wisdom that knows without any process of reason.[1] In this way, the known and the vaster unknown do, evidently by natural rule, come within reasonable rule : a rule occupying and transcending all space, containing all things, itself not contained.[2]

Definite thoughts and definite molecular actions of the brain occur simultaneously. Suppose that our mind and senses were so expanded that we feel and see the motions, groupings, and electrical discharges of the molecules, and know what states of thought and feeling respond thereto ; even then the problem of the connection of body and soul, of matter and mind, of sensation and thought, would be insoluble ; but, as the chasm is passable by intelligence, otherwise we should not be intelligent, there is certainly a coming to us of intelligence from the unknown ; and not less clearly a going

[1] "Deus est fons vitæ, vita animarum, et vita vitarum."—St. Augustine.

"Solus Deus est verum esse ; creaturæ in comparatione Dei non sunt."—Ibid.

[2] "Materia formarum capax et subjecta Creatori in omnia est convertabilis, quæ placuerit facere Conditori.

"Ubique Deus præsens est, non locorum spatiis, sed majestatis potentia.

"Deus inhabitando continet, non continetur. Sic est per cuncta diffusus, ut non sit qualitas mundi, sed substantia creatrix."—St. Augustine.

"Hinc miraculum magnum a Trismegisto appellabatur homo, qui in Deum transeat quasi ipse sit Deus, qui conatur omnia fieri sicut Deus est omnia ; ad objectum sine fine, ubique tamen finiendo, contendit, sicut infinitus est Deus immensus, ubique totus."—Giordano Bruno.

of our intelligence to that unknown.[1] Donne has said in reference to this—

> "As man is of the world, the heart of man
> Is an epitome of God's great book
> Of creatures, and men need no further look."

We all accept this in thinking of Homer's power, Milton's sublimity, Shakespeare's genius; now, their inspiration, exceeding that of other men, is a sufficient guarantee as to that higher inspiration by which Moses, Isaiah, and St. Paul, transcend. Thus, our right interpretation of nature brings us within the sphere of the originating intelligent power of nature. A Power, or Principle, by which everything is, and can be, accounted for—except the Principle itself, which is uncontained and transcendental, or it could not be that by which things are. The materialization of that power in the substances of the universe, the passing of it into manifold life by vital operation, and the ratiocination of it in varied intelligence, bring the Creation, the Incarnation, and the Philosophy of Prayer, within sphere of the intelligible; and prove, with adequate reasonableness, that there are holy conditions of body, of soul, and of spirit, which so co-ordinate with the great Unknown that He is not unknown—power is received (Lev. i. 30–32; 1 Cor. ii. 12, 13).[2] It is not less natural than religious, not less real than spiritual and intellectual, that the devout man

> "Feels within
> Some source of consolation from above,
> Secret refreshings, that repair his strength
> And fainting spirits uphold."
>
> *Samson Agonistes.*

[1] "The objective existence to be known consists not merely of natural objects, but also of mental contents. The mirroring in consciousness, although reproduction, cannot be accomplished without a peculiar activity of the mind. The whole activity of the mind is not exhausted in knowledge. There is besides the creative power of the phantasy, reforming and refining what is given in the conception, and ethical action."—Ueberweg's "System of Logic," Introd. § 1, translated by Thomas M. Lindsay, 1871.

[2] "As the investigation of nature was originally produced by the feeling of the inner kinship of nature with the essential being of man, it is also its aim to lay hold of this coherence in its whole depth, and bring it to knowledge. . . . The history of nature gains its highest significance when it is connected with the history of the development of man."—Braun "Betrachtung über die Verjüngung in der Natur," pt. xi. p. 13, 1850.

Acquainting ourselves with nature, we find that all work is done from within, and without intention by the agents. Man works from the outside, and with intention. The two industries are opposed, but the opposition and difference are not so great as to be without analogy. The eye and the faculty of vision were formed without any intention in things generally, or in the eye in particular. The burning rays of light through the æther, to excite the faculty of vision in the eye, is apart from any intention in either. Bees' art and birds' song are by the same energy, not the same force, that turns scales into hair, hair into feathers, and covers feathers with varnish ; yet not by any intentional experimenting like that by which we found how to make spectacles and watches. Nevertheless, the mechanical, vital, and intelligible process in the universe is in no slight degree similar to those processes by which we ourselves operate. Enter a Lace Factory. No intelligence is seen, yet every thread is guided by intelligence. Many machines are at work : the human—of flesh and blood ; others—of leather, wood, iron. So far as the eye can see, the weaving intelligence resides in every agent, or is nowhere—there is no intelligence. We dissect the man, smelt the metals, burn the wood and leather, apply tests ; but no independent spirit of life or of mind can be found anywhere. Nevertheless, every cause arises from a previous cause, every process from a former state, and the whole and the parts have connections with the past ; realities in the present, sequences in the future, and the action, the purpose, the intelligence, are personal in the Engineer, who is—not there.

Art imitates nature so far as it can. It is the human use of nature's principles. High art becomes more and more ideally and really natural. As for science, man's mental constitution draws all science from the observed order of nature. Human aims and ends are miniatures of larger aims and ends in the universe. "Be it the soul itself, as the Animists will have it, the vital force of the Vitalists, the nature of the Pantheists, the immediate act of a creator God, or even matter with its primordial properties, is of little consequence ; in any case, this Cause, in constructing these machines" of nature, "has performed a series of operations

entirely resembling those of a workman constructing analogous machines." [1]

Thus nature is a true revelation of the Supernatural. By close observation, by careful interrogation, by diligent work, we learn of her past and present procedure. Her secrets are being opened, and in wise ministry and administration of her forces and laws we ourselves obtain a supernature, gain that true mastery as to all our wants, and that dominion over external things, by which we prevent evil, adapt ourselves for future change, and shape ourselves beforehand for every desired excellence. Our knowledge of the relation of climate to organic nature is greatly increased, and we administer that knowledge so as to modify the structural condition of plants, to obtain a greater variety of food, to improve the breeds of animals, and to impart more vigour to our own vitality. We cut down forests, and the wood-fever disappears from over moist districts. Bare and barren rocks we cover with the pine and oak, so that the surrounding desert becomes fruitful ; and by drainage we convert swampy marshes into picturesque valleys. Our ministry and interpretation of nature clothe the earth with beauty and ourselves with gladness. Meteorological science, aided by topographical facts, is throwing light on the diseases of cattle—such as splenic apoplexy,[2] and on the pests of vegetations—Thrips cereale, or thunder blight.[3] Our relations to the soil are being duly interpreted so that, as inhabitants of the temperate and cooler regions, energy, skill, and self-reliance enable us beneficially to rule over the dwellers in hot countries. Children of the mist, who might otherwise repine ; the brave mountaineer, stern and wild ; have elevating dominion over those whose want of " tonicity," whose habitual indolence and apathy, varied by sudden and temporary excitement, fit them for subjection. The conditions and effects of magnetic or electric phenomena are ceasing to be a matter of guesswork, and we learn that superior mental force, the possession of high mental and moral character, greatly prevent subordination to the meteorological and surrounding conditions

[1] " Final Causes," p. 99 : Paul Janet.

[2] *Journal of the Royal Agricultural Society*, vol. vii. 1881, pt. 1, p. 50.

[3] *Hardwick's Science Gossip*, Oct., 1881, p. 224.

of food and climate. Amidst the possessions won by energy, skill, and valour, we are nevertheless children of the future; and every intelligent man endeavours to make all temporary defeats and every success a prelude of further preparation for victories to come.

Promises of Nature to Man.

"The most complete individual independence, together with the widest and most moral intimate community of life and action, is to be found along with the greatest mental and moral height in the scale of being."—Ueberweg, *System of Logic*, pp. 111, 112, translated by Thomas M. Lindsay.

The social sores, ulcerating wounds, diseases chronic and destroying; the crime, the poverty, the shame, the vice of individuals; have not been very greatly diminished by our vaunted civilization. The massed misery, the broadening river of shameful and abominable things, make much of society a social hell; and the few elysiums of individual bliss do but reveal the greatness of surrounding darkness. These evils a truer ministry and interpretation of nature will remove.

The gulf, deep and dangerous, between rich and poor, gilded splendour and dismal dwellings, has been dug by wilfulness and ignorance as to the truthfulness of nature. Nature, like religion, is for all—a Gospel: that the conditions of happiness, an earthly and a heavenly salvation, are wrought by industry, truth, purity, and knowledge. Lucre, availing herself of science, and eminently unscientific—in her vast factories, mines, massings of millions in crowded squalid dens—makes more maladies than she heals. The myriads slain by the red hand of war, are a small company beside the innumerable host of pale-faced, languid men, and women, and children, whose pinched lives are one continual living corruption of more fearful reality than that within the tomb. Error, perverting the law—survival of the fittest—sends the weak to the wall; and dishonouring the deep universal instinct and will of nature in every creature that it shall propagate and live, intensifies weakness into selfishness and impurity by restricting marriage. Glibly speaking of the greatest happiness for the greatest number, she does little or nothing for the

misery of the many who must helplessly, hopelessly fail, who perish like flies; she says—"competition is the ordeal of battle, the law of supply and demand is an eternal fact." Alas! revolutions, wrought by the madness of misery and the wilfulness of passion, are the appeal of despair. A true ministry and interpretation of nature corrects all this. Unwise selfishness will be transformed by new and powerful sentiment into mutual love. This is the essence of the matter. We do not work with blind men's hands, impelled by the spectre of necessity; nature shows that, even within the lifetime of a generation, the strengthening and vivifying power of faith, and of obedience to truth, may be as a dayspring from on high.

Good changes have been more difficult of accomplishment than evil, but knowledge of truth will remove that foolishness. The laws of life and experience of the past show that to improve society materially for the better, we must energize the units; and though we cannot change our bodily or mental structure; yet we can and do at critical moments, by enthusiasm, or by firm, wise conduct, or by taking the tide at the flood, better our whole future. The total result as to society will be the enlargement of individual happiness, and that elevation of national advantages which true patriotism uses in peace and good-will to all. Present misery is due rather to the individual sufferers themselves than to the constitution of society. Bring these sufferers to see that their cure rests with themselves; that reward or punishment comes surely, however slow, by just and natural consequences; and in a few generations most of the vices and diseases that now deform and desolate life, will give place to that kingdom of heaven which nature and true science promise to a regenerated human race.

The perfect state will come when it has already existed in men's hearts and shown itself in their conduct. It is prefigured and promised in the rise from ignorance to knowledge, in the advance from rude to cultured men, and if we duly minister and rightly interpret the literal terms in which nature puts our future before us, we shall the more speedily rise to the height of being. Superior faculties will not be our only

reward: justice and happiness may be reached on earth though equality be but a foolish aim.

The twofoldness of science, the faculty of knowing that which is without, and the art within of using; is, in religion, that by which we receive and apprehend external revelation or knowledge, and that pious use by which we become holy and beneficial. The patient watch, work, and interrogation, by which competent men find the secrets of nature's forces and substances, has counterpart in that ardour and wisdom of vehemence with which the greatly gifted and good enter the inwardness of things—so that they receive those revelations from the eternal Power and Wisdom, which satisfy the intense feelings and wants of mankind as to God and future life.

When we read that "science is the true revelation to men—the only revelation that men have ever received or can receive;"[1] we understand the writer to mean—knowledge of things is the only revelation; and this, of course, is true: we can only know by knowing.[2] Knowledge, however, is manifold; and responds not less to the intense watch and toil and waiting of mankind to know of God, than it does to the colder labours and private imaginings of physicists. To say—"there are cloud-constructed systems of religion"—no more disproves the reality of Divine Revelation than the baseless creeds of science discredit nature's true system. We all know that there is a final reality of the mystery that lies at the centre of things; but it is not very likely that we shall commit the custody of our faith to those who—

> "Deem themselves most free,
> When they within this gross and visible sphere
> Chain down the winged soul, scoffing ascent,
> Proud in their manners."

The scientific and theological conception of the universe can be compared with the actual facts, and is not less capable

[1] "The Creed of Science," p. 227: William Graham.

[2] "The Book of Genesis when it describes man as the last creature made, at the crown of the excellency of God's works, is in agreement with reason which teaches us that the world, however varied and beautiful, could not attain its perfect object without the existence of personal beings, free and reasonable, who might learn to know, and worship, and imitate their Maker."—James Gylby Lonsdale.

of verification by the competent than is the materialistic conception. We are open to correction in detail, but maintain that we set forth the substantial reality. The great facts of Godhead, Inspiration, Incarnation, Atonement, and Resurrection, are those realities apart from which is no adequate interpretation of the universe. Our system is not one of abstract principles; we read it in Nature's pages, and know that it is true. It brings truth, in its application to the good; and good, in making the present life fuller, freer, better, and giving knowledge of the future. It responds to a real existing nature which is united to Infinite Understanding. The infinite variety of the universe, including countless forms of existence, is reflected and grasped as a whole in the infinite intellect of God.[1] We adopt the words of Plato—"The world is God's epistle to mankind." It shows the rule of law—not of a soul-less fate, not of a mechanical necessity, as if there were no God, only strong devils of earth and iron to be worshipped —a beneficent law, tending to life and more life. We rejoice that the mystery of the universe is not insoluble, and that all evils are necessarily due to a probationary state, the discipline of which will inaugurate a rule of greater good. Good, in that mastery of nature when, knowledge inspiring every effort, the whole man shall be in action like an angel, and in apprehension like a god. At present

> "Our intellect a feeble beam,
> Struck from the light of the Eternal Mind,
> With which all things throughout creation teem—
> Must by its nature be incapable,
> Save in a low and most remote degree,
> Of viewing its exalted principle."
>
> *Dante, Del Paradiso*, canto xix. 52–57.

These glorious facts rase out the written troubles of the brain, are a sweet potent antidote; they cleanse our bosom of that perilous unbelieving stuff which weighs upon the heart; they are a moral medicine to aid the physical therapeutic regimen. They enable us to find a jewel even in the hand of adversity; and to learn, in the fact that we are made for competition, the possibility of attaining every excellence. Our frame is shaped beforehand for achievement of the holy

[1] See "Spinoza," by Frederick Pollock, p. 354.

and good that we long for, of the perfect life we strive for, of the vast duration that we mean to win. This solidarity of our fortunes is the only real utilitarian principle, the greatest ultimate good of men. It gives to the disastrous chances of mortality the grand aspect of splendid possibilities. It enables the poor, the abject, to rise from low estate, to be great within, and to bless their souls with the environment of Heaven. As advance in science passes from the imperfect to the perfect state, and our views of Revelation deepen, the unity of the two will make men complete. Accuracy and faith will combine, the phenomenal and fundamental be reconciled, knowledge will lead to obedience and reverence. Mysteries in height and depth will have that true ministry and interpretation which give dominion to man, bring the promise of all desirable good, and afford possession of eternal life to the true. Only the worthless and wicked need fear.

Why be worthless and wicked? Why live as were life not worth the having? To be heedless as to God, is to act as were no God in existence. Without God are no barriers to restrain, and where evil is unrestrained good will not abide. Man's nature is fraught with mighty passions which, sanctified, develop into divinity; fired with impurity and rage, he is a beast or demon. The essentials of true greatness are within reach of every one, and a sublime destiny awaits acceptance. Few attain the highest physical and mental condition; all may attain moral perfection, there is no limit to grace.[1] We are more master of ourselves, of the nature within, than we are of the nature without. If any fail to exalt and strengthen whatever is good in them, the fault is in man, not in God.[2] Words of truth and nobleness, like those of Chrysostom, become our lips—"What can we fear? If sentenced to be banished, our God is everywhere: the earth and all its goodness is the Lord's. Shall we die? Christ is our life: because He lives we shall live also. Poverty we do not fear, for riches we do not languish. If Jezebel persecutes, Elijah will fly—but God will translate him. If Herodias takes her pleasure, and John is in painful prison—John will be great in the kingdom of God. The Egyptian wife may tell her lie, but

[1] Matt. v. 48; Eph. iii. 16–19; Phil. iv. 13. [2] Mark xi. 22, 23.

Joseph shall come to the palace. Good men sent away, are as Elias; cast into the sea, as Jonah; God will gloriously bring back all His banished—take them home.

"Pray that He may prosper ever
Each endeavour,
When thine aim is good and true;
But that He may ever thwart thee,
And convert thee,
When thou evil wouldst pursue."
Henry James Buckolt, from the German of Von Canitz.

"True Christianity rests in the control and in the use of reason. It is reason's perfection to acknowledge an infinity of things which trancend her powers. She remains weak till she acknowledges this her insufficiency. Doubt and assert she must, but at proper times submit. He who cannot do this has not yet attained to the full strength of reason."—Pascal.

THEME III.

OPPOSITIONS OF SCIENCE FALSELY SO CALLED. SOPHISMS.

"We talk of a credulous vulgar without always recollecting that there is a vulgar incredulity, which in historical matters, as well as in those of religion, finds it easier to doubt than to examine; and endeavours to assume the credit of an esprit fort, by denying whatever happens to be a little beyond the very comprehension of the sceptic."—Sir Walter Scott.

"How is it that our modern thought
Has travelled from the sacred ways,
And every certain truth is bought
By parting with some faith and praise?"
Olrig Grange.

"Good words are like nuggets of gold."[1] "Good words are worth much and cost little."[2] Good words are thoughts crystallized,

"and a small drop of ink,
Falling, like dew, upon a thought, produces
That which makes thousands, perhaps millions, think."
Lord Byron.

"Good words recorded in books are not dead things, but do contain as in a phial the potent efficacy of the spirit that bred them."[3] Horace says they do not perish, "et semel emissum volat irrevocabile verbum." Our Lord says—"My words shall not pass away." Even bad words, ill-natured words, immoral words, sceptical words, are lasting in evil results. Who shall say to the mischief done by him, "Hitherto shalt thou come, but no further?" Take heed to good words, and remember this good word—"He that is afraid of science is already of weak faith in God."

[1] Democritus. [2] George Herbert. [3] Milton.

"Philosophy baptized
In the true fountain of eternal love,
Has eyes indeed; and viewing all she sees
As meant to indicate a God to man,
Gives Him His praise, and forfeits not her own."
William Cowper, The Task, ii.

Atheists say—"There is no God:" and they say, strangely enough, "we only accept that which we can reasonably prove."

Then atheism must be refused; for unless a man can be in every place at the same moment, and during all time; see and know all things; count up with certainty all the causes of existence and its continuance; he cannot be sure but that at some time, in some place, in some thing, God may be found. It is impossible to accept the assertion of ignorance, as a matter of knowledge, nor can any reasonable proof be given that "there is no God."[1] It is far more reasonable to say—Science, so far as it extends, shows that there is nothing self-existent in the universe: everything depends on something else. If that is true of every part, it must be true of the whole; for, if no part made or continues itself, it is clear that the whole, which is nothing more than the sum total of the parts, is not of itself but by something greater.[2] Even were this not the case, no man, unless blinded by passions, could with sufficing reason be an atheist: for however improbable, owing to the world's wickedness, the existence of God may seem; "this too is probable . . . it is

[1] John Foster (1770–1843) thus expresses the fact: "Unless an atheist is omnipresent, unless he is at this moment in every place in the universe, he cannot know but that there may be in some place manifestations of a Deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not in absolute possession of all the properties that constitute universal truth, the one which he wants may be, that there is a God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects does not exist."

[2] "Whatever is, and is not God, is the creature of God. The regulated universality of things, or the world, called 'Cosmos' first by Pythagoras from the order observable in it, is not a mere semblance of existence, but has an actual being, as created, preserved, governed, renewed by God."—Nitzsch, "System of Christian Doctrine."

a part of probability that many improbable things will happen."[1]

The natural history of atheists is very simple—*οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει* (Rom. i. 28)—they did not duly apply themselves to the process of seeking, applying, proving—as metals are tried in the fire—the revelation of God in nature; and thus rendered themselves incapable of receiving and retaining true knowledge of Him. This wilful and distinct failure of moral energy is justly punished by Divine reprobation.

"Such is the constitution of things, that unwillingness to goodness may ripen into eternal voluntary opposition to it."[2] The atheist always looks at material things, to the rereward; he has no future. He is like a man inside a coach, and, looking at the hinder wheels, sees that they move backward; but the outside spectators see that all the wheels move with one common impetus and forward. He shrieks despairingly—"All things are contradictory;" but wise men know that all are concurrent, that the Providence of God is ever forward. Of course, an atheist, with that backward look, is a man whose head is turned. He sees the problems of time the wrong way. Now, seeing that children greatly resemble their parents, as a rule, physical and moral malformations reappear continually; so that we, even in these days, approve of the Jewish Law that forbad a Moabite to enter the congregation of the Lord: but when, by differentiation, a Ruth appears, she, though a Moabitess, shall enter and be blessed. The others have been known to delude a nation into rejection of the Eternal, and to worship a prostitute as the Goddess of Reason.

Agnostics take a strange way to become leaders of severe thought, and profess utter ignorance: "If there is a God, it is impossible for us to know Him; the finite cannot be acquainted with the infinite."

Really, such ignorance is contemptible; and being the guise of craft, lying in wait to deceive, is criminal. True men, the best in art and science, have and must have creeds. The creed and aim of art is the realization of ideal beauty. The creed of science is—"Faith in order." The creed of theology

[1] Aristotle, "Poetics." [2] "The Doctrine of Sin:" Julius Müller.

is—"Divine order." Every man who has real teaching to give possesses a creed. He who says—"I have not;" must stand aside as—mistaking ignorance for bliss. The great wisdom of life is to mirror the grandeur elsewhere existing, and to win from Nature the key of empire. "Absolute scepticism is suicidal, for it at least asserts its own truth, that is, it asserts as a truth that there is no such thing as truth."[1] We form a useful enough conception of eternity by means of time, of infinitude by the expanse of space, and of the intelligence in other men because their actions manifest intelligence. In analogous way, we know, as well as we know anything, that intelligibleness is due to Intelligence; that change is possible only through the Permanent in which it moves; that forces are due to the all-pervading, all-comprehending Energy; this Eternal, Permanent, Almighty, is God. We apprehend though we do not comprehend the Infinite, and we know all other things in the same way and degree. Not an atom, not a point in space, not a force, not an event of any kind, is fully known; but in every one the whole universe is "writ small;" and our mind, though a small faculty, is a window through which we behold God as the organic unity of the Infinite and the Finite.

> "Science was Faith once; Faith were Science now,
> Would she but lay her bows and arrows by
> And arm her with the weapons of the time.
> Nothing that keeps thought out, is safe from thought.
> Man cannot be God's outlaw if he would."
>
> *Lowell, Old Cathedral.*

Is that true, "Man cannot be God's outlaw if he would?" It certainly is difficult for men to put all that they know, or think they know of God, out of their intellectual capabilities. Can we find any nation, any man, who will say—"We have no thought, no conception of the existence of God?" It seems impossible, as man is constituted, that he should not think of, know of, speak of God. It is not merely by our intelligence that we know of God. It is by some potentiality, in the intelligent and unintelligent, that we all tend, some way or other, to worship the Supreme. This potentiality, like all

[1] "Introduction to the Philosophy of Religion," p. 129: Principal Caird.

other potentiality, is a prophecy of something to be realized in the future. It indicates that there will be a growth in us of all that by which we apprehend the Infinite, the Sublime, the Eternal, the Absolute. It seems to say—"If you seek Him, He will reveal Himself to you; and to know Him is eternal life."

Atheism and Agnosticism are akin to Materialism, and Materialists say—"The world is the last effect of an eternal succession of causes and effects of which there was no first cause." In brief, we put it thus—In the beginning was the atom, and the atom is God.[1]

> "From floating elements in chaos hurled,
> Self-formed of atoms, sprang the infant world.
> No great First Cause inspired the happy plot,
> But all was matter, and no matter what."
>
> *Rejected Addresses.*

> "They say,
> The solid earth whereon we tread
> In tracts of fluent heat began,
> And grew in seeming random forms,
> The seeming prey of cyclic storms,
> Till at the last arose the man."
>
> *Tennyson, In Memoriam*, cxviii.

> "Matter gross is purified,
> Matter humid rarefied,
> Matter volatile is fixed,
> The spirit with the clay commixed."
>
> *W. H. Ainsworth, Crichton.*

Common sense refuses this, otherwise—a chain may have so many links that there shall be neither first nor last; there may be beginnings so small and numberless that there shall be no beginning; if you carry causation far enough back you find no causation.

Probably the scientific and philosophical meaning is—the powers of the world act by an irresistible energy, the movements of the world are within a comprehending but incomprehensible infinitude, the changes in the matter of the world are due to the eternally permanent. If our interpretation be accepted, materialism accepts the rudiments of our Common

[1] "Force and Matter:" M. Büchner.

Faith: the present universe is the effect of a succession of causes in infinitude, which may be accounted eternal because they are by an almighty everlasting permanent energy in which is no change—though that by which all change is.[1]

As to the origin of matter and force we are told—Matter having come into being, if it did come; and the forces and motions having begun, if they did begin; continue by their own inherent force, without requiring or having replenishment from a First Cause, even if there is a First Cause.

We reply—that alone can be regarded as eternal which is the underlying permanent principle of the universe: the unchangeable under all changing aspects. As for matter, we regard it, in the primordial condition, as invisible; all states, with which we are experimentally acquainted—the solid, the fluid, the gaseous, even the ultra-gaseous—are due to pressure; and various hypotheses, as to the operations of nature in their widest range, lead to the conclusion that, as a clock, it was once wound up. On the whole, we may regard matter as due to one mother substance; itself probably the production of energy. Beyond matter, lies a vast immeasurable region out of which all phenomena spring.

As for forces, they are the ever-varying outcome of some permanent energy. Hence, it is evident that the matter and force of the universe are not an eternal permanent essence, they are conditioned by the eternal and permanent; so conditioned that we know, both as to organic and inorganic matter, its operation is never, for any two consecutive moments, precisely the same. The existing constitution of nature is so complex that neither the whole—as to space and time, nor any of the parts—relatively, is acted upon, or acts, or is, exactly the same in any two moments, or in any two places.

We are told—"Matter, primordially uniform, has itself become heterogeneous."[2] We are further told—"The newly established relations would necessarily of themselves give

[1] When profound thinkers, like Spinoza, say—"Nature is always and everywhere one and the same, and her virtue and power of operation is the same"—they mean that the energy, the essential substance, is the same; and cannot be separated from the One, the All-embracing whole—"Deus est summe constans in suis operibus."—"Spinoza," by Frederick Pollock, pp. 143, 215.

[2] "Candid Examination of Theism," p. 52, by Physicus.

origin to new laws."[1] That is—one form of matter, of itself became every other form ; one force, of itself, became every other force ; equals were so added as to become odd ; likes, so pushed about as to become unlike ; similar antecedents determined dissimilar consequents.

Science is beyond all that. If one uniform substance prevailed everywhere, that would be by equilibrium of pressure ; and, as a consequence, equal diffusion of substance. Now, one substance, everywhere subject to the same force, could never, of itself, produce either new elements or diverse forms of already existing matter. Neither atom, nor molecule, moves of itself; its place, its condition, is determined apart from itself; the parts do not govern the whole, but the whole the parts: therefore, the unity, the differentiation, the harmony of the universe, are not an unfolding of what was wrapped up in the primary atoms and forces—as were these our gods ; but by an ever-increasing complexity of matter and force, with subserviency of every part to the purpose of the whole. This grand generalization of science scientists are justly proud of. They confess, with Arago and Euler, that the stability of the universe is so wonderful that the most skilful geometer who ever lived could not have given nor found the static ability ; nevertheless, as to the continually varying equilibrium, Newton supposed that it does not contain the elements of indefinite preservation, but that power intervenes from time to time to prevent disorder. How little, then, are those to be regarded, who—knowing that the universe contains innumerable worlds —assert, "We see no signs of a creation!" They say— "Men are only automata;" and, in proof of this automatism, disown their maker. "The clay pot, which has just been fashioned, mocks at the notion of a potter, and falls to worshipping the wheel."[2] Whereas, true men say—"Difficulties one can see with ease ; and it is always unlikely that the first expression of a great hope should closely correspond to the fulfilment. But difficulties are made to beget daring, not to nourish despair. . . . Men will not seek without high longings ; and if seeking they find not what their ima-

[1] "Candid Examination of Theism," p. 56, by Physicus.

[2] "The New Truth and the Old Faith," p. 292, by a Scientific Layman.

ginations longed for, still they find, and the search itself is worthy." [1]

We are assured—"There are no traces of mind in the universe." That is—"the infinite littles," apart from any Master Greatness, agree to form and act by laws which they know not; and, without parting with or communicating anything of their own, give life, sensation, thought, to the universe. To qualify this, there are who assert that every atom possesses "infinitesimal intelligence;" and Professor Clifford added—"A moving molecule of inorganic matter possesses a small piece of mind stuff." Then, after all, there is mind in the universe: not a great mind, but innumerable little ones. Thus, those who profess a wisdom beyond that which inspires Revelation, say that we are too credulous, but that they reasonably believe—"There is no God great enough to create an atom, but little atoms are able to make the universe." The discoverers of this wonderful secret are, so they insist, of true culture, of advanced science, the greatest things in the universe, and speak in the interest of truth and morality. They rule God out of the universe, and explain everything; but cannot solve the mystery of a single atom, the movement of a grass-blade, the life of a fly, nor the forces in the hair of a nettle, or in the top or in the root of your nail.

"Gratis anhelans, multa agendo, nihil agens."

Phædrus.

"Panting and labouring in vain, doing much, effecting nothing."

"Mr. Fagg, in Sheridan's 'Rivals,' assures us that he never scruples to tell a lie at his master's command, yet it hurts his conscience to be found out."

If there are no traces of mind in the universe whence came intelligence? If there is no God, no Judgment to Come, no Future Life, how is it that so many men, everywhere, always hold, and ever held, that there is a God, a Future; and that conscience continually says—"Man is responsible?" If every child is born an atheist, and brought up in a world containing no marks of mind, and wherein is no God, why do we find so few atheistic men? Either man, in spite of being wholly secular; with "nothing before, nothing behind;" invented

[1] "Spinoza, His Life and Philosophy," p. 370: Frederick Pollock.

God and Immortality, Heaven and Hell—which is impossible and incredible; or man and nature are something more than atheists understand.

Are we to trust the universal instinct of directiveness and constructiveness by which we sow seed and gather the harvest, fashion stones and build a tower, guide rivers and replace forests, measure the stars and predict their future position; and yet say—"the same instinctive directiveness is not to be trusted when it declares that as force is the outcome of Energy, so intelligibility and intelligence are the outcome of Mind?"

Do we co-ordinate nature to produce foreseen ends, avail ourselves of mechanical forces, of chemical affinities and antipathies, of ascending vital, sensational, intellectual series; and is our operation, and are we ourselves, nothing but precipitates of atoms? Is religion, reverence, ideal sacredness and beauty, a sublimate of phosphorus? You say, by means of the mind within you, "there is no mind in the universe;" are you, then, gone out of it? or is your mind, not a mind, but a puzzle? Do not some of you say—"One day, through the continued evolution of human powers, light may stream in upon the darkness, and reveal to man the great mystery of thought?" May we not as reasonably attribute Being, Causal energy, Omnipresence, Eternity, to the Supreme? We have a history, a science, a philosophy—they would be impossible without a Mind at the heart of things; even as there can be no order, no law—mechanical or moral—without determinedness. The noblest of our race are instinct with a Divine Morality.[1] The truest, purest, most honourable, manifest a spiritual energy in holy life which they say results from a felt power of communion with God. Thousands and millions have the experimental proof in themselves, and say—

> "With the strong word of faith
> We stay ourselves on Thee;
> And Thou, O Lord, in life and death,
> Our help shall be."
>
> *George Watson.*

We are told—"Things made knowledge, not knowledge things. The worlds and things must needs be before there

[1] See "The Manifold Witness for Christ," pp. 193–195: Bishop Barry.

could be any knowledge of them. Mind and understanding could not be the creator of the worlds, being itself the creature of them."

Reply: Our knowledge is not by the force and power of the things themselves giving us understanding, but by the vigour of that in us which knows or comprehends the things. We can, moreover, not only know things that are; but things that never were, nor perhaps ever will be, they being only possible. Thus we possess an archetypal knowledge; and this entity of ours, by which we frame conceptions of all possible beings and modifications, is a reflection of that one Intelligence, the original Mind, who produced all things and gives us the power to think of what is, and of that which may be. Truths were before any man thought of them, and eternal truths are the reason of things; there must, therefore, be a Mind, or Reason, senior to the worlds; the essential Energy, *οὐσία ἐνέργεια*.[1]

It is said—"Nothing can come from nothing. Whatever really is was from all eternity. In any case, God could not create anything out of nothing."

Reply: Therefore, if once there had been nothing, there never could have been anything; but, as things exist, there must always have been something; and, as all the things of the universe are in a perpetual flux, every moment coming anew, it is clear that they have not been for ever, but had a beginning from something else—that which really Is, and eternally Is. As for the power of God, or the Self-existent, to create new things; that cannot be denied until we are able to set limits to all that Almightiness and Omniscience are capable of. In truth, if God cannot create there can be no making or causing at all; whereas, even we have, both in our body and mind, the power of producing new motions and new thoughts. Those who deny the creative power of God, are compelled to place creative power somewhere, attribute to matter the creation of things substantial—even human souls and personalities: for that thought and sensation are not material we all know; hence, they are incorporeal, a mode or attribute of some substance—not material.

[1] Aristotle, "Met.," lib. xiv. cap. ix. p. 483.

We will place the atheistic principle as forcibly as we can, and in full view, thus—There is no God ; therefore, matter must needs be acknowledged as the only self-existent thing, and all things else are made by it and of it. This matter is not that thing which we see and feel as solid, fluid, gaseous ; but the indestructible essence of all things. The endowments of it, in some forms, are vital, or sentient, or intelligent, or moral ; yet matter, itself, is not responsible ; nor has it intelligence, nor sense, nor life. It is endued with a power of co-ordination, so that the parts are subordinate to the whole ; and of adaptation by which the parts avail themselves of the whole. Mind is nothing more than local motion in special organic parts of man's body : there is no archetypal mind : for as language is made up of letters, which have not in themselves the meaning thus acquired ; so life and understanding are from that which is without life and understanding ; in which case something does come from nothing, though we say that is impossible. Good and evil are not so much real things as fitnesses ; or unfitnesses, such as may arise from the head and tail being tied together. Knowledge, or intelligence, is nothing more than local motion excited by the images of things ; and yet it is something more, for a looking-glass is not perceptive though receptive : nor do dead things live by their own self-activity ; yet, though there is nothing apart from themselves to give them life, life has begun in them—not of themselves, yet by a sort of self-living. There is no finite self-moving, or self-active body in the world ; for all things are moved by something not themselves ; therefore, it is certain that the First Cause must be a self-active mover—but this we disallow.

This atheists' view of things, given fairly, ought, of itself, to be effective disproof of atheism. It would be, did not sin lead them to fear God ; instead of regarding Him as the one from whom whatsoever happiness or good we are capable of may be surely expected.

Three doctrines, we are told, render Christianity useless and impertinent ; and show that the First Cause of the universe need not be an Intelligence who foresees an effect, but a sort of instinct—corresponding with the sense of direction that exists in the world. Thus, Nature, not a geometrician,

but as a geometrician, follows the synthetic method—sets out on one side from a principle and deduces consequences; on the other side, she is analytic, and by means of data finds a true solution of the great problem—an ordered universe. The three doctrines are: i. Spontaneous Generation, which does away with the act and mystery of creation; ii. Evolution, which accounts for all the matter and force of the universe by an evolving from something not matter, not force; iii. Correlation of Mental and Physical Forces, intelligence being the highest known act and product of material organism. Thus the Divine Being is unnecessary as are the gods that descend at the end of the plays of Euripides. He is got rid of by assumptions many, with much presumption; highly improbable as fairy tales, but without any beauty or poetry; the dreariest figments of a prosaic thing falsely called "science."[1]

The reply and correction are easy.

i. It is impossible to prove spontaneous generation: for get dead things, prove that there is life in them, how can you show—if life manifests itself—that there is no *given* potentiality in the dead? or that life has not entered by some inscrutable way? Take, if you will, spontaneous generation as proved: that only shows the automatism of nature, to be that power by which she does all things, the source of

> ". . . The Prophets' great wondering awe,
> Who found the Unseen in all they saw."

ii. To obtain, by evolution, all the elements and forces from that which is neither element nor force, is creation indeed. You begin with something—however little; and that little must be the potentiality of all.[2] We find the real syn-

[1] Only the most extreme partisans of atheism would thus turn God out of the world. A man may consistently assert, in some form, the above-stated doctrines; and in no wise be an atheist. Mr. Lecky says—"Indeed it is perhaps not too much to say that the more fully this conception of universal evolution is grasped, the more firmly a scientific doctrine of Providence will be established, and the stronger will be the presumption of future progress."—"History of Rationalism," vol. i. p. 317.

[2] If some will still insist that evolution has made the universe out of particles, which were not real particles—but became particles; and out of matter which, at first, was not matter; we may have a little scientific fun with them, taking Augustus de Morgan ("Budget of Paradoxes," p. 126) for our guide in the style of Pantagruel:—"It has been most clearly proved, that as all matter may be

thesis of the operation and of every succeeding process, in a very old Book—"In the beginning God created the heaven and the earth" (Gen. i. 1). Used in a proper sense, we say—

> "Evolution affords a glimmering light;
> The lines, though touch'd but faintly, are drawn aright."
> *Altered from Pope.*

iii. "The Correlation of Mental and Physical Forces" does not rule Mind out of the universe; it proves, not disproves, a correlation of Mind with matter: shows a progressive operation by which matter is led up into the regions of intelligence. If we say light, heat, electricity, magnetism, chemical affinity, are all convertible; then, assuming any to be the cause, the others will be the effects; and these, if convertible into the cause, show that effect may be the cause of cause; and that a thing causes itself—which is absurd. The Correlation of Forces shows that all the media of forces and that Causation itself are by the Energy of the Supreme in action.[1] Suppose we take as proved, though proof is impossible, that intellectual acts are the sublimate of material motion: that sublimate must be the essence, for you cannot sublime out of a thing what is not in it; therefore, the essence of material motion is an intellectual act; visible forms, motions, substances, are the garment of invisible thought. Our verified science co-ordinating nature, the fact of all knowledge being co-ordinated in mind, shows that the witness of nature is not to a blank form of

divided into parts infinitely smaller than the infinitely smallest part of the infinitesimal of nothing, so nothing has all the properties of something; and may become, by just and lawful right, susceptible of addition, subtraction, multiplication, division, squaring and cubing: that it is, to all intents and purposes, as good as anything that has been, is, or can be taught in all the universities of the land; and to deprive it of its rights is a most cruel innovation and usurpation, tending to destroy all just subordination in the world; making all universities superfluous, levelling vice-chancellors, doctors, and proctors, masters, bachelors, and scholars, to the mean and contemptible state of butchers and tallow-chandlers, bricklayers and chimney-sweepers; who, if it were not for these learned mysteries, might think they knew as much as their betters." Every one, then, who has the good of science at heart, must pray for the interference of her Majesty to give due place to the dignity and value of nothing; and by her decision "to convince all gainsayers that the science of nothing is taught in the best manner in the universities, to the great edification and improvement of all the youth in the land."

[1] See Grove, "Correlation of Physical Forces."

latent undeveloped potency of knowing ;[1] but to the fact that the "universe resembles an immense book written in many languages, known and unknown ; in whose countless pages we are continually deciphering fresh meanings, often mysterious, even astounding, but all harmonious."[2] Our greatest thinkers and scientists all believe in an intelligent, intelligible, all-pervading and prevailing Principle. Without such a Principle in nature, it were idle to observe and predict. Hence, the light of thought should be to all men—the Dayspring of Eternity ; and every man ought to pray—

> "As on drooping herb and flower
> Lies the soft refreshing dew,
> Let Thy Spirit's freshening power
> Dry and fainting hearts renew ;
> Showers of blessings over all
> Softly fall."
>
> *From the German of Knorr von Rosenroth.*

Professor Huxley states the blunder which vitiates the doctrine of materialists—"I take it to be demonstrable that it is utterly impossible that anything whatever may not be the effect of a material and necessary cause." Encouraged by such positive statements, less able men thus talk : "We must either see by science, or believe by faith. It is impossible, without inconsequence or weakness, to be both a scientific man and a believer. Whoever wishes to be the disciple of science must say adieu for ever to the simple beliefs of religion. The laboratory is from henceforth his temple ; the phenomena of nature his Bible ; the struggle for existence his code ; matter his God."[3] Thus the atheist makes a god for himself ; a she-god, a natural goddess ; yet neither god nor goddess. Something that lives, but has no life ; the principle of all things, without any principle of its own ; with a knowing how to do everything, but apart from knowledge ; a seeing, without sight ; nature, not any of the parts, but the

[1] True wisdom can be derived only from a knowledge that is one with a law which shall govern in all and through all.

Πολυμαθίη νόον οὐ διδώσκειι εἶναι γὰρ ἕν τὸ σοφὸν, ἐπίστωσθαι γνῶμην ἥτε ἐγκυβερνήσει πάντα διὰ πάντων.—Herac., "Apud Diogenem Laert.," ix. § 1.

[2] "The Basis of Faith," p. 141 : Eustace R. Conder, M.A.

[3] "Science without God," p. 20 : H. Didon, English translation.

whole; though the whole but contains those parts. However harmoniously we express the atheist's object of worship, or no worship, it seems to be perfect nonsense. We must speak plainly, lest the worth of some of them in technical science, render us blind to the worthlessness of their opinions apart from science; and we take their forged chains as necklaces and bracelets for the beautifying of freedom. We say, "festina lente—celerity should be contempered with cunctation:"[1] you have magnificently cultured the earthly part in you; but, through neglect, the divine has disappeared. The well-rounded, the complete man must have an intellect of height and of breadth, really to know the Faith; and of depth sufficient to enter the soul's secret deeps; otherwise, how will the beast that exists in him be subdued, muzzled, transformed, if matter is all in all?[2]

It is time that the science of earth and the science of Heaven be re-allied, they are not more opposed than astronomy and geology contradict one another; as by these we, as sons of earth, obtain a true system of physics, and know that the heavens are not empty; so by those we, as sons of God, shall uplift terrestrial science into the empire of all life, and gather the whole of humanity around that Christ whom none can rival in love or enlightenment, than whom none has known better how to be, to do, and to suffer. He proved who He was, what He was, and that He had power to make us as He is: steeping in inviolable conviction the energy that makes us strong to dare and do, and infusing the wisdom that leads us to victory. What are they who deny Him? Men seated in shadows of unbelief, and who live in spiritual death. What ancestors are they descended from? They say from the slime, from the beast. Whither do they look, and what are their hopes? The eclipse of all splendour, a darkness which no light illumines, death for ever. Who is their master? They feign not to know, but viewless winds raging in the wide waste

[1] Sir Thomas Brown.

[2] So far from matter being all in all, it were better to say—"Life, combined with matter, may be but a millionth part of life existent. The world may teem with spirits, the air be thick with them. We do well to regard the whole of nature as animated. We do not well, if we think that all existences are clothed with a visible form."

of chaotic confusion, apart from truth, from God, will have dominion over them.

That we may re-ally the sciences of earth and of Heaven, take an assertion, and then proof. The assertion, in opposition to the materialistic—It is utterly impossible to demonstrate that anything whatever is the effect of a material cause. The proof—Probably, matter itself is some modification of energy; and, certainly, all known forces—the acknowledged material causes—are the outcome and differentiation of energy.[1] Matter, as known to us, is only a phenomenon; and possibly, as to space and eternity, a small and fugitive product. The essence, the secret of it, is an underlying power of ever-changing manifestations, which will continue to exist though all known material forms have passed away. As manifested in us, it knows itself, and contemplates all other things as well as itself. It fashions whatever we know. It builds every present and future body for mortal and immortal—

> "In state as wholesome as in state 'tis fit,
> Worthy the owner, and the owner it."

We add—

> "And God be praised that, to believing souls
> Gives life in darkness, comfort in despair."
>
> *William Shakespeare.*

An axiom, gladly accepted for common use in daily transactions, general measurements, and which admirably subserves all applied sciences, is the "uniformity of nature." "Whatever be the most proper mode of expressing it, the proposition that the course of nature is uniform, is the fundamental principle, or general axiom of induction."[2]

We are willing to allow that the rational study of nature, in order to make that study of use in our daily life, proceeds on the assumption that all phenomena are subject to fixed laws, which it is the business of philosophical speculation to discover. We are not willing, however, to allow that this pocket measure—of ready use and sufficient accuracy as applied to ordinary finite space and time and things—limits all time, all space, all things. Professor Jevons, unless we

[1] See page 58.

[2] Mill's "Logic," vol. i. p. 317.

misunderstand him, thought that the asserted reign of law is an unverified hypothesis, and states—"It is just possible that some regular coincidences which we attribute to fixed laws of nature, are due to the accidental conjunction of phenomena, in the cases to which our attention is directed." Only infinite experience can prove the asserted uniformity; in fact, the boasted uniformity does not exist. Uniformity is but that rule of thumb which does marvellously for our little wants and life; but, nevertheless, no two things, or two events, in the universe are precisely identical; nor can a perfectly straight line, of an inch in length, be drawn by any man. Atheists and materialists for ever and ever loudly assert this sameness of continuance; yet know all the time that it is only true in a limited degree; and is not of the least value as an argument against creation, or providence, or miracles. D. Alembert, in an essay on probabilities, argues that it is more difficult for nature to produce regular than irregular combinations. Whether or not, all known forces are acting along new lines of direction, and in fresh portions of space, every consecutive moment. Universal nature accords with human nature: there is in both that ceaseless change, and that continuous adjustment of things for uses in time and place afar off, which warrant belief in a common Cause. Special adaptations are conformed to general system; innumerable sensient individual activities, while workng for themselves, are confederated for the aggregate good; every modification is so peculiar that no other is like it, while all outstretch into some wonderful all-embracing unity of scheme.

"One glance of God, one touch of His love, so frees and enlarges the heart, that it can deny all, part with all, and make an entire renouncing of all, to follow Him."[1] Physical science does not, of itself, make men good; where men are bad it becomes an instrument of evil. Art does not, of itself, tend to purity; where men are sensuous it makes licentiousness graceful, it degrades and defiles. We want science to be truer, art to be nobler. Science—the knowing, art—the doing, must have the technicalities of physical inquiry elevated and

[1] Archbishop Leighton. "A single sigh towards the future and the better, is a more than geometrical demonstration of the Deity."—Hemsterhuys.

generalized by the conceptions of genius. We have one glorious conception—there is in the universe a Something over and beyond all phenomena: absolute, as Kant declared; infinite, as Spinoza thought; inscrutable, as Herbert Spencer believes; a Something that transcends all created being, all finite thought; the great fact of science, the sublime ideal of philosophy, the object of worship in our Common Faith.

The glorious conception, that ought to enfranchise the world, is, by Pantheists, confounded with the world.[1] Canon Liddon states the case—"God, the pantheist must assert, is literally everything; God is the whole material and spiritual universe; He is humanity in all its manifestations; He is, by inclusion, every moral and immoral agent; and every form and exaggeration of moral evil, no less than every variety of moral excellence and beauty, is part of the all-pervading, all-comprehending movement of His universal life. If this revolting blasphemy be denied, then the God of pantheism must be the merest abstraction of abstract being . . . utterly unreal, lifeless, non-existent."[2]

Bruno thus expressed it—"A spirit exists in all things, and no body is so small but that it contains a part of the Divine Substance in itself, by which it is animated." Sir Richard Blackmore ("Creation: a Philosophical Poem," in 1712) thus derides the system:—[3]

> "The spheres of Ether, which the World enclose,
> And all th' Apartments, which the Whole compose;
> The lucid Orbs, the Earth, the Air, the Main,
> With every diff'rent Being they contain,
> Are one prodigious Aggregated God,
> Of whom each Sand is part, each Stone and Clod.
> Supreme Perfections in each Insect shine,
> Each Shrub is Sacred, and each Weed Divine."

This accords with the Hindu theory—nature is a progressive Evolution of Godhead: Brahma is everything, all else is illusion. It was specially taught in the Eleatic Philosophy, founded by Xenophanes, and perfected by Parmenides: two-

[1] Ἓν καὶ πάν, one and all.

[2] "Bampton Lectures for 1866," 8vo edit., p. 448.

[3] Book iii. v. 742, etc. Quoted by Frederick Pollock in "Spinoza, His Life and Philosophy," xxxii.

sidedness is everywhere—the within and the without, essence and appearance, may be affirmed of being; nothing, of not being. Heraclitus asserted the universe to be a process of incessant change, a continual becoming, of which fire, pervaded by intelligence, is the universal ground and fittest symbol. Baruch Spinoza (1632–1677) is the most celebrated modern pantheist, whose genius gave it more definite form (Ethica); but the system is far more difficult and mysterious than any doctrine of the Church, or any revealed facts—even those of the Divine Trinity and the Holy Incarnation. He defined God as a Substance in extension, yet without length or breadth, bulk or shape, indivisible and immovable: an Infinity, having actuality only in the finite; a Thinking Substance, apprehended by our mind as Thought; but not more like human thought than "the dogstar to the dog that barks." Fichte, Schelling, Hegel, were men of power; but added nothing substantial to the system; which maintains that the universe is one sole mysterious being, one substance, one energy, developing itself from nothing up to everything: the eternal Is, and Is To Be; at present more than nothing, not yet something.

The poetry which deifies nature, and the scientists who speak of secular research as were it consecration to God, and the false sentiment that regards sensuousness as somewhat akin to sacredness, have done most to originate and sustain pantheism. Strength and accuracy of thought, however, utterly repudiate a system that places God apart from self-consciousness, and admits no other personality than that of dead, unintelligible universal unity. A god inaccessible to prayer, without love, mercy, care for any creatures, or response to any intelligence; yet a god in whom everything has a part, and whom every reasonable being may aid in perfecting; such a god is no God. The whole thing is made contemptible by the contention of its advocates—"There is not in the universe any intelligence higher than the human; yet, we know not but that by means of high progress, during the course of millions of ages, there may arise a consciousness in which will awake all the intelligence that has lived—thus nature may make a God." We turn, weary and heartsore,

from these blind leaders of the blind to the true God, our Saviour. Read the transcript of His words :

> " Mine is an unchanging love,
> Higher than the heights above,
> Deeper than the depths beneath,
> True and faithful, strong as death."
>
> *William Cowper.*

A loyal soul always finds and is found of that which enlightens it ; nature, to such a soul, is both a book of life and its interpretation ; therefore, we pray—O Thou Eternal Light ! of whose wisdom all our knowledge is but as a ray outshining, unveil Thy splendour. O Thou Eternal Love ! of whose beneficence all human goodness is but a sparklet ; and all the world's joy but a sprinklet from some wavelet of the eternal ocean of Thy full glory ; beam forth, pour forth, that Thy wisdom, Thy love, Thy glory, may make every star Thy dwelling, and all worlds wise and strong in Thy truth and goodness ! Lord, the Truth, in itself, irresistible, has not yet all its radiance and power ; nor the full triumph that is due ; clothe the radiance and the power with that triumph.[1]

We are aweary of men, pretended " squatters of advancing civilization," who know not that they are its grave-diggers. They swagger as heralds of freedom, high thought, and the true humanity ; but their gospel is—that man, the best-organized beast, shall sit on a throne of unhindered self-deification and unrestrained self-gratification. This beast, without a future, who—if he be virtuous—sins against his destiny ; for justice, honour, duty, truth, are but morbid secretions by deranged lobes of the brain ; this soul-less professor, proving to soul-less students that they have no souls ; must have all this changed, if he will greatly advance, and become

[1] " It is only to the unreflecting mind that science has an aspect of crabbedness and narrowness."—Principal Caird, " Philosophy of Religion," p. 48. Nature, in its concrete richness, ever transcends our puny investigations ; and we do not pare down our spirit so as to dwarf it into only that which physics can verify. We are quite sure that our spirit is to be trusted concerning many things in heaven, which our science has not yet formulated. " Finite analysis, carried ever so far, cannot exhaust that which has in it an infinite content ; the results attained by reason must ever fall short of that which is implicitly given in faith. Intuition takes in at a glance what scientific definitions, however numerous, cannot embrace."—Ibid., p. 43.

a man—capable of being taught.[1] Then he will know that a self-existent Personality—without initiation and without continuous development—in eternal movement within His own essence, is a greater Greatness than infinite extension without self-consciousness.

Unchristian scientists are fond of putting general facts, which we accept for the sake of definiteness in physical research and philosophical speculation, as universally, eternally, and unquestionably true. We deal with a few.

i. "The quantity of matter and the amount of force in the world are always the same."

This scientific conception lies at the base of atomic philosophy, and has been partially verified by experiments; but, as we cannot apply it to the Eternal, to the Infinite, the truth is not universal. If we admit, for the sake of argument, that the atoms of the present universe are the same as they were at the beginning, scientific men also generally believe that existing worlds and matter arose from something so different as not to have been matter, nor worlds at all, as we now know them. If the unfolding of new forms, the movement to fresh adaptation, was by an original potentiality wrapped up in the atoms, the unfolding was really an enlargement, and the movement was progress. "At one time and at one moment there did not exist in the universe certain things which have since appeared—life, consciousness, human affection; at one moment they were not, afterwards they were. . . . This fact of evolution or creation, call it which you please, still is—the very life and essence of the world."[2] We think we know that the world's growing mental process culminates in man, and that nobler thoughts and more sacred emotion heighten his being; and it seems, at least, somewhat likely, that—as there is a co-ordination of substances and forces in less and greater worth and use—so there may be a real aggrandizement of matter and a greater abundance of force in special crises. This more accords with advanced science than that matter and force are intractable.

[1] "Modern Doubt and Christian Belief," pp. 159, 160: Theodore Christlieb, D.D.

[2] "The Creed of Science," p. 342: William Graham, M.A.

ii. Comte clearly stated the principle of Materialism—The higher is to be explained by the lower, the greater by the less, the organic by the inorganic, and mind by matter.

If this be so, chance explains creation, and the basis of order is in confusion—

> "Some tumultuous cloud
> Instinct with fire and nitre."
>
> *Paradise Lost.*

We, for our part, rather say—

> "If Chaos umpire sits,
> He, by decision, more embroils the fray
> By which he reigns."

If effect exceeds the cause, and that can come out of a thing whch is not in it, rule, science, and philosophy are reversed ; the lowest is the highest, the weakest is the strongest, the least contains the greatest, and ignorance is bliss. Formerly, the axiom obtained—"nothing comes from nothing ;" materialists, now, having somewhere a little that is nothing, fashion something out of it, and do that which, they say, God cannot—"make the worlds." The actual meaning of their teaching is—the greater comes from the less, that less from the smaller, and this smaller from that which has no dimensions at all. The smaller, we are told, is a finite minimum having parts ; say—an atom of hydrogen ; it has a surface with thickness, solidity, and volume. The smallest is, say—an atom of æther ; the nearest approach to an infinite minimum like a non-finite mathematical point of geometry. We are to suppose, for proof is impossible, that these atomic and æther points are indivisible, infrangible, incompressible ; that no force in the universe can make them occupy a smaller space by compression, nor a larger by separation of their parts. Then, though it sets at nought the science on which all we know is based, we are informed that every point is such a plenum as to be a plenissimum of acting energy ; a complex little world, with an inner mechanism stronger and more lasting than the universe itself. The universe will perish, but these atoms will never perish ; though the whole of the universal forces were brought to bear on them, they could never be broken up, nor dissolved into smaller portions.

Hence, the least possible in the nature of things is greater than that whole nature; the finite existing minimum transcends the infinite or maximum. There is something space-filling; something concrete, solid, composite, in time and space and action; which, nevertheless, is out of time; which, while only occupying a finite minimum of space, transcends everything that space contains; and acts infinitely, though only the smallest finite. On the whole, atheistic materialism is —nonsense.

iii. The basis of positive philosophy is thus taught—We can know only of physical phenomena and their laws. The senses are the only source whence this knowledge is derived. Only those explanations of things are to be received which are subject to verification by the physical senses. All other asserted knowledge is worse than useless—is not knowledge. Mental phenomena are all resolvable into that which is material.

If we inquire—"Why does matter, why do bodies, exist?" and reply to ourselves—"To furnish thought for minds"[1]—we shall be accounted mindless. If we say with the poet—

> "We have but faith: we cannot know;
> For knowledge is of things we see;
> And yet we trust it comes from Thee,
> A beam in darkness: let it grow"—
>
> *Beginning of In Memoriam.*

Positivists will call us superstitious. These positive men, notwithstanding their claim to superior science and hard logic, are the most inexact, and credulous, and silly of mortals. Inexact, for, as phenomena are manifestations of some inner and outer reality, we know of that reality; and it is something more than mere physics and their laws. Credulous and silly, for whether sensation and thought excite, or accompany, or are the product of motion in and among the brain particles; neither sensation nor thought is a material thing, or has the properties of matter. To say—"There is nothing of law, but what must be perceptible, or mechanically deducible, when all the results of law, as exhibited in phenomena, are before us"—is contrary to fact. The physical philosopher has to conceive

[1] "Philosophie d'Ampère," p. 184.

law which never was in his previous thought, to educe the unknown, not merely to choose among the known. Very seldom can we say in physical investigation—"This, that, or the other, it must be; let us try which." Newton would never have been Newton, but by a sagacity of which no mechanical description can be given. Millions of useless observations are added to other millions not less useless, till some Kepler comes, and by a genius, which some say is nought but rashness, finds that the orbits of the planets are an ellipse.[1] Genius pierces and travels whither the power of demonstrating by reason cannot follow; and her arms embrace more than her words can utter. Our sensation of sweetness is not sugar in the nerves; our ideas of honesty and purity are not made of something that has never been inside a thief, or an unclean person. These men know it, yet they say—"Mental phenomena are all resolvable into that which is material." It is a marvel for those with sight to say—"We are blind;" and at the same time assert—"There is no God, but we are as gods." Then, as if glad, they declare—"We are soul-less animals." In common charity, we do not believe it, they are both better and worse—"somewhat cunning and abundantly more mischievous."[2]

> "The volume of the world
> Is legible alone to those who use
> The interlinear version of the light
> Which is the Spirit's."
>
> *P. J. Bailey.*

We who are not positivists, but claim to possess a reality in what we know, read the interlinear translation by means of those symbols through which the knowledge of minds other—but like our known, is imparted to us; and so learn of another Mind, greater than our own.

Things are not only quantitative but qualitative, and we know each by means of both. Everything, in some respects, is measurable and immeasurable; for whatever is, exists in time and space, and these enter infinity and eternity. Even those who say—"There is no mind apart from matter"—are forced to admit that they cannot know matter apart from

[1] See "A Budget of Paradoxes," p. 55: Augustus de Morgan.
[2] "The Friend," Essay vi.: Samuel Taylor Coleridge.

mind. Physical demonstrations, incompetent to disprove, rather prove the existence of mind : for only by intelligence do we know anything whatever. The interpenetration of matter by mind—every atom being so marvellously co-ordinated that its independence is accurately adjusted to the working of the universe as a whole, and in every part ; and the implication of matter with every known manifestation of intelligence ; seem to be the bridge of communication between our senses and the soul—whatever that soul may be. This soul, or spirit, as we call our faculty of emotional and intelligent energy, sees that natural causes and laws efficiently work, by numberless beforehand adaptations, to a vastly intelligent issue. Hardly a year passes in which we do not detect, in various ways, that the apparent mechanical automatism of the universe is inscrutably directed by a principle immeasurably more wonderful than that by which, as scientists, we observe facts, co-ordinate cause and event, and predict the future. It is certain, that rightly to know anything we acquaint ourselves not merely, quantitatively, with its extension, density, and force in space ; but with that qualifying principle of energy by which things are.

iv. The Substitution of Process for Cause is another of those delusions by which the unwary are led astray. We state the case :—After many vain attempts, a peculiar combination of atoms occurred which had permanent cohesion in it ; thence resulted the solid universe, and all that therein is. Organic life ; organs, their perfection and exquisite adaptation ; were achieved by slow natural process, were results—not preconceptions ; and human and all other intelligence is an effect—produced by the efforts which self-preservation enforces, and in no wise the work of a superior external intelligence. The sublime procession of worlds and living forms emerged from the eternal past ; and wends, self-marshalled on its trackless way, toward the ever-brightening future.

Then, the essence of order, the very true and efficient cause of it, is confusion—and that universal. All existing purpose is the purposeless product of unreason, life is from no life, thought from no thought. Nevertheless, every theory that would tell of the why, the how, the whither, must have some foundation,

some principle, that makes it practicable and intelligible Hence, we are told—"The material universe contains within itself the principle of its own order;" and matter possesses—"the power and potency of every form and quality of life."[1] Now, if this principle is in the universe—a principle by which everything is in order, and maintained in order; by which life and thought are and continue; we have in the world, and in every atom of it, that immanent Power whom we Christians acknowledge, in our Common Faith, to be the Supreme Cause. It is impossible for a law to make a flower, much less a world, unless the law is ordained of God.

Those who are not Christians, worship the atoms, or chance, or eternal stupidity, or everlasting deadness, a more miserable idolatry cannot be imagined. With wide-open eyes, they are in the darkness of blind men. Atheists will not believe that God made the world, but make for themselves gods innumerable—called atoms; endow them with a finite minimum of the infinitesimal, and then invite us to worship—"the power and potency of every form and quality of life." They talk learnedly of general certainties, that "an insect will not walk with his head hindmost; but of the inward stimulus, that sends him hither and thither in a network of possible paths,"[2] they know not. They tell us that somehow, or nohow, care has been taken "that the trees should not sweep the stars down;" and that "the plants creep sunward;" but even of the necessities of clumsiest action they speak inaccurately; when a loyal word might be spoken they are meanly silent, as if to kill and not kill in the same moment. Is this contemptible conduct, and the knowledge that is not knowing, the outcome of advanced modern science? Are the men of real culture, who occupy the heights of clearest and brightest intelligence, thus degraded? Certainly not. The deluders

[1] Those thus speaking, and that "suns resolve themselves into floræ and faunæ," cannot tell us how even the smallest portion of the sun resolves itself into any minutest particle of living matter. They know not the why, nor the how, of the perturbations of a cell, or the oscillations of a bit of living jelly; nor can they give an adequate account of any one of the changes characteristic of any living thing in nature.—Lionel S. Beale, M.B., F.R.S., "Protoplasm, or Matter and Life," pp. 22, 23, 41.

[2] Daniel Deronda.

are those whom the gods curse for wilfully telling others the wrong road.

These others, stinted of the bread of science in their part of the world, waited patiently; their souls were waking to pulses of thought, beating for centuries, but not understood, concerning the new life that is to be—whether of terror or of joy; they have waited in vain—yet not in vain. The truly scientific, the choice organizations, natures framed to love perfection and to labour for it, whose honour comes from inward vocation and hard-won achievement, are bestirring themselves; the victory of truth and faith is assured. Their genius at first, as we looked on them, seemed little more than capacity for work, for receiving discipline; but now, with finer and finer certainty of effect, they are true—true to a hair. They read the heavens with a science like the opening of a bead roll, God's call to the stars, and every one answers—"Here am I." With a calm, dispassionate intelligence, they identify themselves in one common interest with all; and then, changing their centre of observation, remove their own personality till it is no less outside and viewed, than is the landscape, with calm intellectual vision. They discern a power within the soul making room enough, in one and the same moment, for the noble and, alas! the mean desire; for the loyal and traitorous thought; for the outlash of murderous revenge and the sharp return stroke of penitence—

> "This is truth the poet sings,
> That a sorrow's crown of sorrow is remembering happier things."
>
> *Tennyson, Locksley Hall.*[1]

They refuse to take opinions as mere professional equipments. They know that there is a glory in the sky, though they are in the shadow; there is no pretence of solemn passivity about them, but in them an intensity of energy to dare and do. There comes to them, with sacred influence, the mellow ripening light in which thought and desire blend their cultured reason with that clear perception and high quality which make the whole argument of life one passionate vision of a

[1] "Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria."

Dante.

glory to be ; or as an unfinished strain of music ere long to be completed. Even the troubled and weary soul, not blessed with the piercing intellect and ear attuned, is of assured faith :

"I'm ready to go to rest at last ;
Ready to say—'Good night ;'
The sunset glory darkens fast,
To-morrow will bring me light.

"Tired ! ah, yes, so tired, dear ;
I shall soundly sleep to-night ;
With never a dream, and never a fear
To wake in the morning's light."

It has been unwisely stated, that Design was a manifestation of weakness not power. The need of employing means to an end is a consequence of the limitation of power.[1]

The idea was borrowed from Paley,—take it with Paley's forcible refutation—"Why resort to contrivance when power is omnipotent? Contrivance, by its very definition and nature, is the refuge of imperfection. To have recourse to expedients, implies difficulty, impediments, restraint, defect of power? The question is of very wide extent, and amongst other answers which may be given to it, besides reasons of which probably we are ignorant, our answer is this: It is only by the display of contrivance, that the existence, the agency and wisdom of the Deity, *could* be testified to His rational creatures. This is the scale by which we ascend to all the knowledge of our Creator which we possess, so far as it depends upon the phenomena, or the works of nature. Take away this and you take away from us every subject of observation and ground of reasoning; I mean as our rational faculties are formed at present. Whatever is done, God could have done without the intervention of instruments or means ; but it is in the construction of instruments, in the choice and adaptation of means, that a creative intelligence is seen. . . . God therefore prescribes limits to His power that He may let in the exercise and thereby exhibit demonstrations of His wisdom."[2]

[1] "Three Essays on Religion," pp. 176, 177 : John Stuart Mill. He says, nevertheless, in the same Essays—"It is manifestly true that the indications of design point strongly in one direction—preservation."

[2] "Natural Theology," chap. iii.

Moreover, it is not inconsistent with Omnipotence to purpose something which shall have a beginning, a middle, and an end in time, with sequence in action and progress ; but if, in execution, the Designer does not begin with the end, "He must submit, as a feeble blunderer, to be confounded and exposed to shame by John Stuart Mill."[1] The truly sensible in Divine things will count it reasonable for there to be successive creations ; and will believe that God did not all at first that ever He could or would do.

Some sophisms, intended to show wisdom, are evidence of profound folly. We are told—"The design argument assumes that the heavens and the earth were made as a machine is made by a workman." We are gravely assured—"If God acts for an end, He necessarily desires something that He lacks ; so that the doctrine of purpose, or design, in the universe destroys the perfection of God."[2]

The proper view of the design argument may thus be taken :—The world is so far above everything human ; so mysterious in growing old, yet ever renewing ; so wonderful in endued power to produce every kind, after its kind, to surpass kind ; that it is beyond all art. The world is organic, not mechanic ; not a making, but a creating. Every organ and function of animal and vegetable life ; the complex co-ordination of climate, soil, seasons, to the various species ; the action and interaction of particles and masses ; the innumerable lines of causation everywhere meeting, and diverging in countless lines of result ; prove that the whole and parts have definite proportion, and that otherwise "the bells and flowerets of a thousand hues" could not with their "quaint enamelled eyes meet the eye of man with a responsive smile of beauty." If we speak of it as an act—it is a local temporary phase of older grandeurs. If we say it is a process—then the phase, the atom, the present being, is in comparison with the unknown as a leaf to a forest ; a speck in an infinitude tending evermore to a refinement of unspeakable glory ; a ripple in the current or Divine stream of life ; the whole growing in splendour,

[1] "Philosophy without Assumptions," p. 275 : Rev. Thomas Penyngton Kirkman, M.A., F.R.S.

[2] Hypothesis of the Pythagoreans, of Leusippus, of Hegel, and of others.

ever unfolding wisdom and might and life in new and startling forms. As an act—the finite world, man, and other finite living things, afford examples of that limitation, or concentrating presence of Divine Personality, to which creation responds in causation. As a process—all finite things are, in a sense, Infinite; the duration and destiny of intelligence partake of the eternal; the progression, calling into play reason's noblest faculties, by means of expansion and responsibility enthrones intelligence.

As to the Divine Will, creation is not a mark of imperfection; but a manifestation in space, of the Infinite; in time, of the Eternal; in force, of the Almighty. That this revelation of Godhead is to effect a purpose, is the working out of will, is not a mark of weakness but proof of strength, and not of folly but by wisdom, is certain; for a purposeless God, an unrevealed God, a God without will, were no God. There is certainly intention and purpose in the rigid relations of the physical universe, so definite as to be mathematically measurable. In the organic world we behold special aims in every single being. The desires and ideas of men, which they endeavour to realize by conscious efforts, are evidence of a purpose—a mighty and mysterious something—moving, pushing, ascending higher and higher. The energies of matter are ever and ever transforming themselves; every working power of the universe involves and evolves stages of process tending to some grand ultimate reality; there is a succession governed by law forming a whole. This we know so well, that all science has prevision for its end. Creation is such a display of wealth, that even the most atheistic scientists declare—in every atom is almightiness writ small, every moment is instinct with eternity, within the tiniest space infinitude is localized, and every rain-drop is a universe in miniature. All things act as by automatism, in itself unreasoning; yet, not unreasonable: for so are all things bound together, that perfect knowledge of any part synthesizes the whole; and at this present moment the state of any one fragment—say, the eye of a beetle—is, to sufficient intelligence, the record of an immeasurable past and the true prophecy of an infinite future. Indeed, all knowledge and experience have

their highest use and value in leading to something beyond themselves—even to knowledge of the future, the distant, the invisible. Hence, the Christian's Common Faith is confirmed by verified, advanced, and most comprehensive science—

> "In the unreasoning progress of the world
> A wiser spirit is at work for us,
> A better mind than ours."
>
> *William Wordsworth.*

Another Sophism—"Man is not responsible for his Belief." Then why listen to the wise? Why say—

> "This hour's the very crisis of your fate:
> Your good or ill, your infamy or fame,
> And all the colour of your life depends
> On this important NOW?"

Why blame the fool as one who ought to know better? Why tell him who walks heedlessly day by day—"It is the turn of the atom in the scale which makes our safety, or our peril; our glory or our shame; raises us to the throne or sinks us to the grave?"[1] Why not leave the improvident to suffer ruinous consequences? If it is a law in nature that a wise mind can convert evils into a greater good; but that a fool may retrovert the good into a greater evil than the former; then responsibility is written on the framework of the universe, the advantage is great of physical and mental culture.

If man is not more than a skilfully constructed machine, in which volitions are caused by hidden mechanical forces; and these volitions—formed by, and acting through, cerebral molecular movements—form character and conduct; the machine itself is free. It is of such comprehensive faculty; of such delicate yet strong material and function; that as by magnetism—attracting and repelling; as by assimilating life-force; as by electrical discharges, the synonyms of will; endeavour gives preponderance to the good, and places a check on evil. Why do we bear with the many men who hinder? Because they have power, through the laws of life, of intelligence, of morality, greatly to help. We reason even with unbelievers, though they are of all men most unreasonable; we work, we pray for them; that they may know the sweet solemn gladness of

[1] Lord Lytton.

piety. To do anything finely always inspirits others to try. We may not be of much good, but we can do some good; and excellence is not only an encouragement to one's self, it brightens life generally, and shows the spiritual riches of the world.

To define freedom as conduct without motive, or as energy acquired without means, is a fool's craze, not an explanation of reasonable behaviour. The ass, between two trusses of hay, may reason, though an ass, which is the better—"old hay or new—hay or sainfoin;" and white-asses, who know neither physics nor metaphysics, have some freedom, define it how they will, and perniciously enough use it. The secret of the character of those who pervert no ordinary powers into no commonplace guilt is: that apart from God, with the feeling that good and evil are as subordinate genii at the command of mind, they seek after knowledge, or gain, or pleasure, without reference to any moral law. They elect to be self-guided; then, the visionary scepticism becomes a companion; the disturbing dark influence of a day is charged with the passion and power of years: they say—"I am lord of my own changes, and will lord it with my soul;" then, choosing the fiend for familiar, they are led on fascinated by dark influence. They have patient, meditative, concentrative energy for the conception and execution of their plans; but turning aside from the wide and open avenues which—though somewhat thronged—assure success to prudence and exertion, they waste power and cleverness in dark caverns and entangled defiles. Opportunities for real eminence and exaltation are thrown away for a specious seeming success in fraud, and the glistering enjoyments of vice. For dullards there is some hope. For highly educated able men who besot or embrute themselves; for those who revel in dark and terrible excitements; for those who resolutely will not to have God in their thoughts; there seem to be but few good angels of deliverance. This inanity, necessarily impious, can only be overcome and escaped from by a man doing the first works; cultivating attention to the inwardness of things, awe for the mystery of things. He should seek for an enthusiasm to carry him above sensual appetites and mental vanities. Then, he

must not rest in that elevation of feeling ; but remember that, in struggling for the wisdom which calms his every trouble the higher life clothes its affections with knowledge : knowledge of the beautiful and true. The most beautiful and best is always true ; and, when we know it, it is always with us.

Deists and Rationalists, holding that God exists only as a Spirit—above the world, are opposed to Pantheists, who maintain that He is only in the world—as its soul. Rationalists and Deists believe in a Divine Personality ; but deny any continuous active presence, any living interposition, in the world's affairs; there is no special providence, there are no miracles. Pantheists Deify everything, even the dirt under our feet, even the evil that is ; Deists deny God to everything —men's affairs are never touched with Divinity. They are professors of Naturalism, in its original meaning, that the laws of nature—not competent to make nature, are adequate to maintain nature. As Rationalists, they exhibit human reason as the originator and only authority in all matters of faith, as the sole power and guide. In their opinion, the supernatural is so apart from nature as never to have been in it, except at the origination.

Christians rightly regard Deism, and the assertions of Rationalism, as repugnant to common sense. If God did create the world, surely, He can and will, if He sees fit, reveal Himself to men ; and show in what manner evil may be overcome ; otherwise, He dethrones Himself ; for in what does His wisdom profit, or His omnipotence inspire with dread, if the living are affected by neither ? Affairs cannot be so vast, or tangled, or minute, as to be either too little or too great for Him. Labour, with Him, is as rest, and rest as labour ; the great as the small, and the small as the great. The changing revolutions of the finite are by the permanent and infinite Godhead, and the manifold operation of laws is by the coming forth of His energy in their differentiation. The great is in nothing greater than in the alike unwearied, undisturbed power of dealing with the infinitely vast, or with the infinitesimally small. God is the highest life, and highest life is highest activity ; to be inactive is, in a sense, ceasing to live. All things so exist, that even the physical world in every part

possesses the whole, and the whole possesses every part; much more is the intelligent pressing towards and into the Infinite by growing capacity of thought. There are moments, even now, wherein our soul knows truth and joy in fuller volume than all possessed in previous life. These moments, moreover, are a light on the charter of our freedom; a charter proved by our sense of Ought which means that we Can. A charter presupposes Divine freedom to set some limits to the abuse of human freedom; and this limiting is by providential government, and in a thousand ways comes into contact with the physical processes of the universe and all human activity. Laws are not independent divinities; and the so-called "play of accident" is not because the hands of the very God are tied and bound; they are parts of that crossing by which new systems arise from the old; and thought becomes more spiritual by enlarged capacity. Some professors of natural science take pains to show the faultiness of nature, and seem to find pleasure in the masses of physical evil. They forget that nature is declared to be finite; that, as finitely capable of responsible spontaneity, evil will seem to come naturally; and the remedial process being natural, so far as is the evil, imperfections are the working mystery that brings in a greater good: a good not accomplished as by command, or under force, but by that loving, free exercise of finite will which "seeks good and ensues it." Take away this, and how can you have moral order in the world, standing ground for religion, a lever and spring for our hope and striving as to the future?[1] With this, we know that the good God, from whom we receive and expect to receive all good, is our shelter in every hour of distress. He is never far from any one of us; and every one that will may live more, move more, and have more being in Him, by a threefold agency: natural economy, moral order, spiritual rule. Not, however, by these only: for God communicates Himself in personal living action. A Christ is formed in every believer. The soul athirst for God, the living God, soon consciously lives in Him; not as one outside himself, but as one inherent,

[1] Even Diderot, who is often taken to be an utter atheist, wrote—"Dans le moral, il n'y a que Dieu qui doit servir de modèle à l'homme; dans les arts, que la nature."—"Encyclopédie."

sanctified, incarnated within his own nature; hence "the victory which overcomes the world." Hence, the joy also tends to the universal; for every believer feels that he lives most beneficially to himself when acting for others' welfare; and, in thus acting, he enters beforehand the joy and blessedness of their future. He is a builder with art more consummate and results more durable than all that the ancient pyramidal skill could work: he builds the body, soul, and spirit of men and nations into living union with God: he binds them together in that glorious saving Omnipresence which is the salvation and habitation of the worlds.

We have now sufficiently acquainted ourselves with false philosophies and sophisms to be assured that they offer no adequate explanation of the universe—neither as to origin nor continuance. We cannot think that the lower things are to be put for the higher; that the instinct of worship which bathes all things as with a sunset glow, with a solemnity which is born of loving, reverential emotion, is an instinct to which nothing responds, and is utterly false. We are sure that as the reward of one duty is the power to fulfil another, so our instinctive feeling, and prayer by which we cleave to God, will have a blessed reality and answer in the good time to come. In this conviction we again briefly view opposing statements. Atheism—professing that the earth and millions of spheres in space came from a mechanical necessity, or no necessity, and for no purpose; that the shaping and life of formless and dead things had no other agency and divinity than chance—is a larger call on credulity than is any demand by faith on intelligence. To believe that chance, not Divinity, is at the heart of things is, to say the least, accepting the greatest of all unlikelihoods—that all causes and sequences are due to no real intelligent cause; and to reject that which human reason has ever preferred—"the worlds were framed by the Almighty"—

> "In loveliness of perfect deeds,
> More strong than all poetic thought."

Agnostics, professing not to know, live as if they did know. Indeed, they live as if there was no God, no Judgment, no Future, although saying—"Yet, all these may be the

truest and mightiest realities in the universe." Their minds are in that primordial, formless fog which they claim as their source of light and life. Materialism—only acknowledging mechanical power, behind humanity and all things, so that the stars move blindly, and the world is "an unweeded garden that runs to seed"—is atheistic and agnostic at the same time. Whereas the real Power is unknowable—not matter, not mind ; it is more than both, more real than either ; no symbols, nor words, material or mental, with whatever skill put together, describe it ; but all events and things, all life and thought, are as a glass wherein our inward eyes see some pathways of approach. It is a power greater and more than nature ; for while within, as the mystery and the source, it transcends ; and our greatest thinkers choose it as one of the worthiest symbols the mind can frame of Deity ; and as that which makes the evil will of man move to universal good, by stirring the righteous will to duties of brotherhood—that all clouds being dispersed by the light and heat of love, holiness may gather all nations in gladness to encompass the Eternal with praise. Oh ! when will unbelievers be conscious of the littleness which dwarfs and cramps whatever is strong and noble in them ? and outgrow unbelief by realization and use of the fact that knowledge has its greatest and highest value in leading to something beyond itself—even an apprehension of the future, of the distant, of the imperceptible ? They know that the beauty is vanishing out of their life, that nearly all their aims and endeavours dissolve into futilities, and though

> "No penitence and no confessional :
> No priest ordains it, yet they're forced to sit
> Amid deep ashes of their vanished years"—
>
> *George Eliot.*

without inward light or consolation, lost souls even now. What will they do, if still lost souls, in the future ? No evil dooms men so hopelessly as the evil that they love, and strive not to escape from. The weary feeling, the sense of being lost, of having lived in vain, that comes on evil men ; is not the thorn-pressure and thorn-crowning of the sorrowful better in endeavouring to do good to the worse—that were a Christly sorrow ; it is the agony of unavailing remorse, aggravated by

inward wilful guilt; it is that culmination of disapproval which is without any sign of a recoverable nature—an agony to be felt, not talked of.

False systems of philosophy, however puzzling, are not merely intellectual mazes; but rather, and that the more they are intellectual, heart's bewilderment and spirit's atrophy. Science is showing this: for as it becomes plainer every day that there is no such thing as a fixed equilibrium, either in the mind within, or in the world without, we give up systems and formulas which claim to possess all wisdom; and adopt the words of the son of Sirach—"The first man knew her not perfectly; no more shall the last find her out; for her thoughts are more than the sea, and her counsels profounder than the great deep." As scientific men we do not, however, feel the loser's bitterness, nor the innovator's failure. Thoughts that live are the test of a man's true greatness. Selectness of fellowship with what is pure, confirms our manhood of moral force in definite action and concentration of energy; and whatever light we possess guides to some inward and not less external good. We bind duty with love; and, law being the nature of the Eternal, we are bound to Him with a tie which cannot be broken. We gather our knowledge into one current with our emotions. We cease from that pretentiousness and senselessness of inquiry which leaves men ignorant of everything about everything, but a seeming acquaintance with the nothing from which, some would have us think, all things came; and we attain inward peace, possess an assurance of yet greater good in the future, as we think—

> ". . . God's goodness flows around our incompleteness:
> Round our restlessness, His rest."
>
> *Mrs. Browning.*

The great truths of our Common Faith accord with that great open Mystery of the Universe—"God Manifest." The Universe, now quivering throughout its intricate structure with uneasy groanings, is being quickened with life Divine: is being fashioned as a marvellously wrought musical instrument, and soon the Master's touch will give music. All our dim longing for unknown objects, for new and higher sensations, when made to move in obedience to the laws of truth

and love, will receive gladness from the Eternal ; and our souls be fuller with a fulness and clearness inseparable from Him. The Invisible will make the flames His chariot, and ride on the wings of the wind ; and the mountains shall not smoke, nor the plains shudder under the majesty of fiery visitation ; nor men be afraid as those who lie prostrate and oppressed by unrelenting force ; nor martyrs be reviled and die ; but submission to the Highest being accomplished, the struggle before the awful face of duty ended, the golden age will come. Blossom and fruit shall hang together ; past trials, in manifold sweet results, cluster on the boughs of the Tree of Life, side by side with hanging blossoms fruiting into greater fruitfulness ; so that spring time and harvest are continually one. We, ourselves, shall be gathered, and sown anew in the Almighty's invisible fields. Meanwhile, let life be as the Divine kiss which assures us of a Presence begun in our soul ; and when Death comes, he will take the film from our eyes ; and we shall see well and fair, and possess all things to quiet us.

THEME IV.

PATHWAYS OF THOUGHT TO THE ETERNAL.

"O God! Thou who grantest understanding to faith, grant me to understand that Thou art, and art That we believe, and indeed we believe that Thou art Something than which it cannot be thought that there can be anything greater."—ANSELM.

Πάντα καὶ ἐν πάσι.

"If the nature of any cause be discoverable by its effects; if from any work we may infer the workman's ability; if in any case the results of wisdom are distinguishable from the consequences of chance; we have reason to believe that the architect of this magnificent and beautiful frame was one incomprehensibly wise, powerful, and good Being."[1]—ISAAC BARROW, D.D., *Being of God proved from the Frame of the World.*

THE outward, that which, as material, strikes our senses, is not the whole of things. Faraday long ago discovered, that the phenomena of diamagnetism gave indications that space, devoid of the so-called ponderable matter, is magnetizable. Not only are the elementary atoms so separated, that in the densest and hardest substances they do not touch one another; but we cannot help thinking that electricity also, positive as well as negative, is separated into definite elementary portions which behave like molecules of electricity. So long as electricity moves about on the electrolytic liquid, every molecule remains united with its electric equivalent, or equivalents; but decomposition can take place at the surface of the electrodes, if there is sufficient electromotive power, and then the molecules give off their electric charges and become electrically neutral. It

[1] "Mais enfin toute la nature montre l'art infini de son auteur. Quand je parle d'un art, je veux dire un assemblage de moyens choisis tout exprès pour parvenir à un fin precise: c'est un ordre, un arrangement, une industrie, un dessein suivi. Le hasard est, tout au contraire, une cause aveugle et nécessaire, qui ne prépare, qui n'arrange, qui ne choisit rien, et qui n'a ni volonté ni intelligence. Or je soutiens que l'univers porte le caractère d'une cause infiniment puissante et industrieuse. Je soutiens que le hasard, c'est à dire, le concours aveugle et fortui des causes nécessaires et privées de raison, ne peut avoir formé ce tout."—Fénelon, "De l'Existence de Dieu."

is philosophic, and not less scientific, to believe that infinitude is not pervaded with matter, but that matter is less than space, the visible less than the invisible, and that æther, called the universal medium, is resolvable into finitesimals. Hence, we conclude that things seen have been built up into worlds by the invisible—by forces which are not matter. We rightly say—There cannot be a here unless there is a there, nor a lower without an upper, nor an after without a before, nor change without a permanent wherein to change, nor a dependent without that on which it depends; so that we are sure the present world had a there, whence it came; and that all known existences being lower, and dependent, and changeable, there is an Unchangeable, Almighty, Infinite, Eternal, in whom we live and move and have our being.

Suns, constellations, galaxies, are not only the clocks of the universe, they give definiteness, or measure, to space; marking it off from infinitude, even as time is marked off from eternity. These worlds, therefore, are not eternal, nor infinite, but phenomenal; visibles from the invisible; they are by the Eternal giving timely conditions, by the Infinite affixing limits to space. Hence, the sequence of finite causes and effects, antecedents and consequents, the fact that there is no rest in nature, removes the essence of causation to that which is out of time and transcends space. Moreover, as we know that change, or sequence, exists only in connection with the permanent; and motion is impossible except there be an immovable; the starry flight within the heavens lights up our pathway of thought to the Permanent and Immutable, the Infinite and Eternal.[1]

"Mighty the speed of suns and worlds;
Mightier who these onward hurls."

[1] John Stuart Mill allowed unbelief to make him utterly unreasonable. He gives us this sophistry:—"It is a necessary part of the fact of causation, within the sphere of experience, that the causes as well as the effects had a beginning in time, and were themselves created. It would seem, therefore, that our experience, instead of furnishing an argument for a first cause, is repugnant to it; and that the very essence of causation, as it exists within the limits of our knowledge, is incompatible with a First Cause."—"Posthumous Essay on Theism." So, because everything we see and know is caused by something apart from itself, and that by something else; if we go back far enough there will be no cause for anything but itself.

By this we further know that the sum total of the contents of anything is not merely the whole of the parts; for, as to every one of those parts, there is a predetermining principle—so to the whole. Thus by means of earth's lowliest things, by life's common events, and the star-dust of the sky, we find upper and lower ways of thought's approach to the All-Glorious; and we translate the mental exercise into a life-power by means of prayer:

> "So, Heavenly Father, let us wake each day
> Nearer to Thee;
> Refreshed ever to tread the narrow way
> More lovingly."

Take up four facts: i. Originative Power. ii. Dominating Principle. iii. Differentiating Energy. iv. Manifestation of the Eternal.

i. There is nothing finite—whether we think of things separately, or as a whole—that can, apart from some originative principle, create itself out of rudiments, or no rudiments; either by great advances, or small increments.

If we maintain that the originative principle is law, then comes the reply—Law, scientifically understood, is nothing more than the observed order of recurring facts. If these facts are unmeaning, irregular, casual, then the asserted creation by law is creation by chance. If the facts are determined to an intelligible end, have a meaning and purpose in a vast and complicate apparatus; then, the more surely that there is no intelligence in the agents acting under the law, may we say—"Creation by law, in this way, is by the power of some Will imposing the law."

If we contend—Science has nothing to do with supposed prior conditions of the universe, but deals with things as they are; then we find that things, as they are, came from a former and different state; and if the present did come by a lucky hit of chance, then law evermore prevailed and chance ceased.[1]

[1] "Our reason cannot accept anything so irrational. It means that every one of the present localities, forces, conditions, beings, existences, adaptations, would have to be realized by one chance against other chances multiplied by all the moments in time, by all the localities in space, by all the actualities and possibilities of being . . . more and more inconceivable as our power of thought and calculation is great."—"Mystery of Miracles," Thought IX. pp. 92, 93.

That chance should become creative, orderly, and altogether contrary to itself, is possible: but only by entrance of a Principle clothed with those permanent conditions, wide comprehension and accurate determined adaptativeness, which law manifests.[1]

> "God is Law, say the wise; O soul, and let us rejoice,
> For if He thunder by law the thunder is yet His voice."
> *Tennyson, The Higher Pantheism.*

ii. If we assume, not without much presumption, that matter is eternal; we correct that assumption by adequate knowledge concerning the correlation of all known worlds in mechanical, vital, and mental harmonies of intelligible proportions; and learn that the dominating principle in all is not the product of any part, nor by union of the whole, but is a law prior to the parts, and is cause of the whole: otherwise the parts are greater than the whole.

iii. The depths separating mechanical movement from sensation, sensation from intelligence, intelligence from emotion, are not birthplaces of the new things; but mark differentiations of Energy; and are, so to speak, intervals marking off the novel relations. "The unripe grape, the ripe, the dried; all things are changes—not into nothing, but into that which is not present."[2] Being is the change from not being. That change and all other changes are not so much the pulse of Time—as timely; but, in their essence, are the throb in finite things of the Eternal differentiating His Energy in all finite forces and existences. That Essence remains eternal though Time—

> "Be laid in stillness, and the universe
> Quiver and breathe upon no mirror more."

iv. The progress and process by which the non-elemental became elementary; and all things were made from that which doth not appear, seemingly, by natural spontaneity; and, we think, by slow, almost inappreciable increments—as by a first spoken word which became the mother of all language; are not by the finite taking on themselves to be eternal, but by

[1] "Reign of Law," chap. v.: Duke of Argyle. [2] Marcus Aurelius.

the Eternal entering infinitude as a dwelling and clothing Himself with worlds as a garment.[1]

By these four facts—

> "Though inland far we be,
> Our souls have sight of that immortal sea
> Which brought us hither—
> Can in a moment travel thither,
> And see the children sport upon the shore,
> And hear the mighty waters--rolling evermore"—
> *William Wordsworth, Intimations of Immortality.*

we know that the threefold power of origin, of continuance, of change, is due to an Eternal Principle. Without the first of these facts, originative power, our attempt at world-building is like the lunatic trying to describe a circle without a radius. Apart from the second, a dominating principle, we are as a man who would dance around himself. Forgetting the third, a differentiating energy, we endeavour to raise ourselves to the top shelf by tugging at our own waistband. By disallowing the fourth, manifestation of the Eternal, we are like John Stuart Mill, who spoke in this wise—not wisely: All finite causes and effects having a beginning in time, there is no Infinite Cause apart from time.[2] So, because time does not enclose eternity; and the finite is not so large as the infinite, there is neither an Eternal nor an Infinite. It is well—

> "Vor den Wissenden sich stellen—
> Sicher ist's in allen Fällen;"

not to cut out an imaginary world in the shape of axioms, definitions, and propositions—though the great truths are not fully spelled—and then to say, "Our net is large enough to hold the universe."

The world is growing weary of that falsely mathematical

[1] "Being, on the other hand, undeniably evident that lesser perfections may undeniably descend from greater, or at least from that which is absolutely perfect, and which virtually containeth all; but, on the other hand, utterly impossible that greater perfections and higher degrees of being, should rise and ascend out of lesser and lower, so as that which is the most absolutely imperfect of all things, should be the first fountain and original of all; since no effect can possibly transcend the power of its cause."—Cudworth's "True Intellectual System of the Universe," vol. iii. pp. 396, 397, Talboys' edit. 1829.

[2] See note on p. 92.

dreamland, whither the dreamers are carried, and where nothing is. It prefers the massive, comprehensive life, including even the passionate possibilities which feed the poet, the artist, and give to science its genius. We grasp and possess that spiritual, self-conscious being in which is involved a virtual or potential infinitude. We, as rational and spiritual, continually surpass our narrow individuality to find ourselves in that which is beyond. This is the prerogative of mind. We are finite, but not with hard and fast limitation: we are always so going out from ourselves that by means of the external we may progressively develop. The world is continually pouring in upon us manifold influences; we bestir ourselves, more and more, to the knowledge that our present powers are the beginning of a realization which is illimitable.

"O, that the mist which veileth my to come
Would all dissolve, and yield unto mine eyes
A worthy path! I'd count not wearisome
Long toil nor enterprise,
But strain to reach it—aye, with wrestling stout,
And hopes that even in the dark will grow."

Jean Ingelow.

Method of the Supreme Cause as to Time, Light, Motion, Matter.

"The Lord of all Himself through all diffused,
Sustains and is the life of all that lives.
Nature is but a name for an effect
Whose cause is God."

Cowper, The Task, bk. vi.

"We hear it proclaimed without circumlocution, in all the simplicity of prose—there is no God: the name of God is now a tedious word to which no clear meaning can be attached; let us, therefore, speak of nature instead of God; of the forces and laws of nature instead of the Divine attributes; of the course of the world, or the progress of the age, instead of Divine Providence. . . . In the rough hands of this generation, the wings of the pantheistic butterfly have lost their mystic dust; once they shone with brilliancy, now a death's head is presented."[1] The assertions by which such unscientific

[1] Dr. H. Martensen, "Christian Dogmatics," p. 83.

stuff is made to pass for truth, may be thus exemplified: "The progress of science has shown that within experience the method of the Supreme Cause is absolutely uniform."[1]

The unscientific would hardly believe, in the face of such a statement, that from the beginning, even until now, there has been a ceaseless succession of change; and that, unless all our science is false, this change will continue. There is not an hour of time, not a point in space, where matter and force are, without action and reaction, without change in the line of force and the position of matter. Causation, whether by law or Divine Volition, by Mind or matter, is infinitely variable as the Divine is Infinite. Stages of regress or progress, new steps toward new ends, growing as from a seed, defined course as to a determined issue, are what we discern everywhere; absolute equilibrium nowhere; the asserted uniformity is a delusion.

There is an Omnipresence that liveth in all and filleth everything, the Substance of substance, the Life of life, the Spirit of spirit, within all—beyond all. There is not an expenditure of all Divine possibilities in the present order of nature, but we discern potencies of new beginnings, new revelations, new glories. All that is—

> "Is but an atom in the balance weighed
> Against His greatness."

Moreover, in every self-conscious, responsible being is involved a virtual or potential infinitude. It is the essence of mind to enlarge itself, to exceed itself, by ceaseless effort to transcend the bounds of narrow individuality. Indeed, we are only rational and spiritual in virtue of the fact that we have this power. We are always discovering, or making enlargements, realizing ourself in that which is beyond ourself. We are not, and cannot be, shut up in our own individuality; we share the life without, the life of other spiritual beings, and this participation is the measure and the value of our own. We never are all that we can be, we are only in a state of becoming; and we only know the full meaning of our intellectual and spiritual life when we consciously abide in the Infinite and Eternal.

[1] "A Candid Examination of Theism," p. 47: Physicus.

Bring thought now into relation with Time, Light, Motion, Matter.

Time.

Begin at home. The clock strikes twelve. In another moment, a little further west, your neighbour's clock strikes twelve. Further on, another and another, so that a great sound-wave runs round the earth at the rate of a thousand miles a minute. It is always mid-day somewhere. Now, somewhat eastward, a clock is striking one ; further than that, and yet further, two and three are being struck ; all the clocks coming steadily on, one after another.

These clocks of time do not wind themselves ; and, of their own set purpose, mark durations ; nor are these durations fragments of eternity, for that is an infrangible whole. Cycles, times, ages, are a coming and going ; are pulsations of existence vibrating in all that being and life which are created wheresoever and whensoever the Eternal, in eternity, manifestly rests on the bosom of Infinitude. To Him all time, everywhere, is continually present ; Him, no time can limit ; eternity is His garment.

"Eternity is not, as men believe,
Before and after us, an endless time.
No, 'tis a circle, infinitely great,
All the circumference with creations thronged ;
God at the centre dwells, beholding all.
And as we move in this eternal round,
The finite portion which alone we see
Behind us, is the past : what lies before
We call the future. But to Him who dwells
Far at the centre, equally remote
From every point of the circumference,
Both are alike, the future and the past."

Joseph John Murphy, *The Scientific Basis of Faith*, c. iv. p. 90.

Light.

"Soul-cheering light, most bountiful of things !
Guide of our way, mysterious comforter ! "

Wordsworth, *The Excursion*, bk. vii.

When, at night, you look on the heavenly bodies, all the motion and brilliancy seem to be of the present time. They are not really. Take a star of the twelfth magnitude, what you now behold are motion and light that moved and shone

at the era of Noah's deluge. Not a movement has been lost, nor a ray of light in vain. "That which hath been is now."

As space is, because of infinitude, and the passage of light occupies time, so time requires eternity. The roll of worlds in space, during time, is only possible by the infinite expansion of fixity for all things to move in ; and times are only possible and intelligible as phases by which we know of eternity.

The Eternal and Infinite is the only one who knows how to live at once in Himself, and in His creatures ; to be everywhere, and yet, when He will, of special manifestation. He possesses and discerns and contains the fulness of infinitude and eternity ; as the Almighty and Omniscient, He is of essence clear to Himself, with dominion over Himself ; He manifests exhaustless potencies, determines space, beginning and ending time. His only law, His own will : none other letting, none other hindering.

"Heaven's unnumbered host
Are the glory of His thought sublime."

Motion.

Sound moves at the rate of fourteen miles a minute. It takes some little time to hear any one speaking who is near to you. Anything said further off requires more time in proportion to the distance. Our earth-sounds of sorrow and joy, of labour and play, of cannon-roar and prayer of saints, so reverberate that their successive waves enter infinitude, their durational progress enters eternity : nothing is lost. The finitesimal paths of motion, strange as the truth may seem, are infinitely continued, every movement of life is to eternity. Their reality and power, true use and meaning, are for ever : everything, in ceasing, continues ; in rest, even, it moves ; in dying, it begins existence anew ; good and bad go to the infinite, are claimed by eternity ; how will they appear in presence of the Eternal ?

"Sinless be tongue and hand,
And innocent the mind,
Let simple truth be on our lips,
Our hearts be kind."
Greville Phillimore, from Latin of Charles Coffin.

How is it that things can be for ever ? The great law of motion is that any body set in motion will continue ever-

lastingly in the line of progression, unless turned aside, or checked by counteracting force. Turned aside, it will still move; and checked, it will communicate of its own impulse in precise measure to the counteraction; so that every beginning is of endless issue—the infinite and eternal are its only bounds.

The measure of the vastness, thus containing all, has a counterpart of wonder in the measureless minuteness which has a complexity embracing all: the universe as in a point, eternity as in a moment. We obtain a glimpse of the mystery in the motion of material particles: "At ordinary pressure the atmosphere is not very dense, and its recognition as a constituent of the world of matter is quite a modern notion. It would seem that when divided by a million so little matter will necessarily be left that we may justifiably neglect the trifling residue, and apply the term vacuum to space from which the air has been so nearly removed. To do so, however, would be a great error, attributable to our limited faculties being unable to grasp high numbers. It is generally taken for granted that when a number is divided by a million the quotient must necessarily be small, whereas it may happen that the original number is so large that its division by a million seems to make little impression on it. According to the best authorities, a bulb of the size of 13·5 centimètres in diameter contains more than 1,000,000,000,000,000,000,000,000 (a quadrillion) molecules. Now, when exhausted to a millionth of an atmosphere, we shall still have a trillion molecules left in the bulb—a number quite sufficient to justify speaking of the residue as matter. To suggest some idea of this vast number, take the exhausted bulb and perforate it by a spark from the induction coil. The spark produces a hole of microscopical fineness, yet sufficient to allow molecules to penetrate and to destroy the vacuum. The inrush of air impinges against the vanes, and sets them rotating after the manner of a windmill. Suppose the molecules to be of such a size that at every second of time a hundred millions could enter. How long, think you, would it take for this small vessel to get full of air? An hour? A day? A year? A century? Nay, almost an eternity! A time so enormous that imagination itself cannot

grasp the reality. Supposing this exhausted glass bulb, indued with indestructibility, had been pierced at the birth of the solar system ; supposing it to have been present when the earth was without form and void ; supposing it to have borne witness to all the stupendous changes evolved during the full cycles of geologic time, to have seen the first living creature appear, and the last man disappear ; supposing it to survive until the fulfilment of the mathematician's prediction that the sun, the source of energy, four million centuries from its formation, will ultimately become a burnt-out cinder ;—supposing all this, at the rate of filling just described, one hundred million molecules a second, this little bulb even then would scarcely have admitted its full quadrillion of molecules. But what will you say if I tell you that all this quadrillion of molecules will enter through the microscopic hole before you leave this room ; that they will troop it at the rate of something like three hundred trillions a second ?"[1]

Now, all these particles, thus in motion, always stand apart from one another : no two ever touch, all swing in the amplitude of a free space, all contract in measurable degrees. At one moment, they are a moving throng in compression ; at another, they swing over a comparative desert of rarefaction. It is a puzzle to understand how matter, moving in one place, causes matter to move that is in quite another space, and with which it has no connection ; for there are gulfs between matter and matter, spaces parting molecule from molecule, very vast in comparison with what they separate. How do we explain the fact, that matter does act through space, without any media, upon other matter ; seeing that scientists declare this to be impossible ? What causes matter to be in cohesion, not in contact, the hardest substances to have every part separated by chinks and crevices ? What is it that unites an infinity of discrete particles into the harmony of spheres? Is it not Mind ? Logic enunciates no clearer truth, than that the play of forces in action and counteraction, in cohesion and disintegration, produces such an equilibrium of order,

> "That creation, like a precious gem,
> Adorns the footstool of His throne."

[1] See "Lecture on Radiant Matter :" William Crookes, F.R.S.

God is "That which is perfectly and truly the Cause of everything whatsoever that hath any being;[1] whom we cannot imagine, but understand;[2] who understands Himself,[3] being at once knowledge and that which knows and is known;[4] to wit—intellect, the intelligent and the intelligible—a trinity wherein is no multiplicity;[5] God who acts merely by the laws of His own nature, and without constraint;[6] who makes past and present, as to time; the near and far-off, as to space; matter and spirit, to be at one; creating all things—not *ex nihilo*, but out of nothing but Himself." Hence we say—"Nature is, because of the Great I Am; nature moves, because she has a first Mover; nature lives, because life is given by Life; and life rises to intelligence by the Intelligent."

Matter.

What is it? Substance, occupying space, having dimension, density, indestructibility, and many other properties. In its atoms, the smallest finites, or least possible in the nature of things, of unbreakable hardness and strength. In its motions and laws, the intelligible subjects of scientific investigation. Every particle is a complex little world, with an inner mechanism, and a relative motion of the matter in constitution. Every particle is separated from other particles by boundaries in space which none of the forces in the cosmos can break through; there being in every particle an energy of repulsion by which it is able to repel, from its own sphere, the attack of the whole world on every side. Every particle has a centre, and from that centre acts as definitely upon the universe as the great sun upon the earth. It has parts of quasi-infinite density, bound together by cohesion of hypercosmic power; a mathematical or differential surface, which, inwards, is the seat of attraction to the other parts of the atom; and, outwards, it has the power of unconquerable repulsion to all that is near; so that no two atoms can be forced into contact. Nevertheless, these particles, at present counted simple, may, in some very powerful crucible with heat, great or greater than the star Sirius possesses, be so converted

[1] "Spinoza, His Life and Philosophy," p. 53: Frederick Pollock.
[2] Ibid., p. 63. [3] Ibid., p. 67. [4] Ibid., p. 100.
[5] Ibid., p. 101. [6] Ibid., p. 342.

into similarities as to warrant the hypothesis that they are essentially one.

Throw a little salt into water: it disappears. It is not gone, not annihilated; it remains within the water, but is invisible. Things change, decay, die; they are not lost, but abide somewhere in real, bodily, shaped existence. The candle consumed by the flame, coal scattered in radiant heat and light, are not destroyed: they continue, and take part in the operations of the universe.[1] The coal, the candle, the salt, were products of that which had been, they summed up the past tendencies of the world; and are again under control to tendencies of things yet further. A sparkle from a rushlight will never be quenched till all suns cease to shine. Heat, magnetism, gravity, run from world to world, yet, never lost, they live for ever. An all-sustaining directive Energy pervades inorganic nature, every process of life, and the complexities of mind: a mysterious Something, the essence of everything, the Entity which all scientific minds believe in, and all the devout recognize as God. He is the Omnipotent who intelligently and freely occupies His might. He, in the exercise of freedom, gives freedom of life, of thought, of will, of action, that finite responsible beings may partake of His bounty:

> "We live, O Lord! and on hope's pinions fly
> Eager towards Thy presence; for in Thee
> We live, and breathe, and dwell; aspiring high,
> Even to the throne of Thy Divinity."

[1] "Nothing can be more certain than that every particle of matter we see around us, whether it be solid or fluid, whether it enter the constitution of some living body, or whether it form part of the lifeless framework of hills, this particle has existed from the earliest ages, and must continue while matter itself shall endure."—Rev. H. S. Day, "Geological Teaching, and its Agreement with Revealed Truth."

Unity of the Finite and Infinite.

"Not a flow'r
But shows some touch in freckle, streak, or stain,
Of His unrivall'd pencil. He inspires
Their balmy odours and imparts their hues,
And bathes their eyes with nectar, and includes,
In grains as countless as the sea-side sands,
The forms with which He sprinkles all the earth."

COWPER, *The Task*, bk. vi.

Our life and substance, thought and emotion, our ideas of nature and man and God, of the finite and Infinite, are so related as to constitute one self-consistent body of truth. We pass beyond the limits of individual existence, all hard self-inclusion, and carry everything from the particular to the universal. The comprehensiveness may thus be viewed. Every atom of matter lies outside of every other. All organized substances have parts outside of parts, with reciprocal exclusiveness. In everything, however small, however large, is a world of being all to itself. The infinitesimal is the universe writ small, and the universe is the infinitesimal writ large. Nevertheless, the atomic individuality, and the organic individuality; the sensitive, intellectual, emotional individuality; cannot be so shut up as to exclude the power that is without; and it is the power without that constitutes the measure and value of every individuality from the atom to the star, from the organic germ to developed man.

Leaving the fact that the forces of the world concentrate in every part, which fact is the basis of the scientific idea of God; pass to spiritual intelligent beings. These, though a law unto themselves, do not live in a world absolutely separated from them: of matter, as essentially apart from mind; or of mind, as passively receiving impressions from matter. They find nature with a being and life akin to their own, a mirror in which they see themselves, a revelation of the observing mind to itself. The linked order, the coherent relations grasped by a purpose, are evidently by another who is not themselves; and, yet, as clearly another which is not another—but one in whom is realized all the latent wealth of their own and the universal being. In this, and just this, science and religion find escape

for us from the littleness and poverty of our individual self to gain a larger self; and show that to be really ourselves we must be larger than ourselves.

As our intellect and emotion widen, we embrace the complex life of the family, the nation, the race; expanding, more and more, we approximate to the Life unlimited and universal. The process is never completed. If, one moment, thought and emotion seem to have expended all their power, and gone to the furthest limit of attainment; the next moment, a further and boundless world reveals itself. We are never perfect, but always becoming, and in part enjoy perfection; because of this revelation of the Infinite and our relation to it. Aspiration and experience, the ideal and the actual, whether in our intellectual or moral life, while revealing enlargements and limitations, thus give that rational explanation of our own nature and of the universe, which involves proof of the Godhead. The constituted oneness of every part of nature—as to itself, and its co-ordination as to others—not itself; and our own consciousness of essential relation and possible advancement to an approximate possession of the unlimited and universal; are that proof of One Eternal Power than which none can be greater.

Those who so define God that, as the Absolute, He has no part with the finite, lessen while professing to magnify Him. To render God a negation of the finite is a deprivation. The true conception is, that in Him is comprehended the organic unity of the Infinite and Finite. He realizes, externalizes, reveals Himself, by the finite; and is the Infinite behind the finite. As the infinite of space is not without relation to the finites within; nor eternity understood apart from duration; nor almightiness, nor omniscience, revealed and discerned except by force and wisdom; so, in thinking of God, we must not and we cannot annihilate the finite; we are bound to regard Him as that Eternal who having revealed Himself every moment, in every atom, in all power and life and intelligence, is to be approached—by a pathway everywhere to be found, and to be enjoyed in all the wealth of our life.

Whether we can or cannot know God, being so vital a

concern that it lies at the root of all morality; and as, if we cannot know Him, we may dismiss for ever all religion from our thought; we will again wrestle for another clear and forcible presentation of the truth. True men cannot rest until belief and reason, philosophy and religion, are agreed.

We know and use the Inscrutable.

Things wholly inscrutable daily enter our common action. We are told that we know nothing whatever as to the essential nature of time, of matter, of force, of motion, of life; yet a man who regarded all these as non-existent, would be a lunatic. Hence, we know something of that which is inscrutable—we know that it is. A thousand other things are not less mysterious; yet, we do and must think of them; and we think of and use them very well. Why are we not to think of and use the greatest and best of all—God?

All that we know and use is Inscrutable.

We are not able to conceive of boundless space and time, nor of limits beyond which they are not to be found; but why may we not be competent, by successive ranges of thought as our mental powers grow now and in the future, to exceed a thousand-fold our present astronomic conception of the universe? We so use space and time, matter and motion, the infinitely great and small, that every day they bring countless blessings; and they may be abused to cause infinite woes. We cannot fully know one thing of life's ten thousand thousand things, not even the very smallest; but we can and do so adequately know of these unknowables, and so manifoldly use them; that our whole life—in thought, in word, in act—is one growing knowledge and use of the unknown: nor, otherwise, is the life we live possible.

We know of God.

He whom, in science, we call the Unknown; is the great Power or Energy who is behind all the forces of the universe. He is the essential Substance, or Being, whence came and come whatever is—whether material or immaterial. All knowable bodies, likenesses and differences, aggregations and segregations, life, feeling, intelligence, emotion, are manifestations of that Unknown. He is the Essence of Power; the Essential Substance, who Is; whose modes, or manners, are revealed

to our senses by the phenomena of worlds. The robe of nature is drawn aside somewhat, and the mystery comes into the sphere of our apprehension, and makes men of us. We know, live, move, have our being in Him. In the glow of His Life, we live; in the clearness of His Wisdom, we move; by the majesty of His Power, we are defended. That glow of Life in us, is a promise of the far-off lovely splendour of some glowing limitless ocean. That clearness of Wisdom, is as a revelation of the sky encircling worlds, systems, and galaxies of spheres innumerable. That majesty of Power controls the sweep and roll in stupendous march of all the suns and stars. This is the revelation of the Infinite, and we know it. Could He not so reveal Himself, He were not Infinite.

We can know more of God.

We think of Him as Abstract Existence, so did Plato; as Being rather than any form of being. No-Thing, but beyond every-thing; Individuality rather than individual; Substance rather than person; yet, Person in the sense of Self-containedness. He is pure Being, not pure nothing; but that whom nothing is able duly to represent. He is the Absolute of modern philosophy, but that Absolute putting Himself in relation; and the Unconditioned and Unconditional who determines all. He is beyond all being, exceeds all substance, is the Cause of causes, the Depth Unfathomable. Spinoza said—"God is the Being absolutely Infinite." Fichte said—"Existence implies origin and God is beyond origin." Schelling said—"The Absolute is neither real nor ideal, neither thought nor being." Sir W. Hamilton, Dean Mansel, Herbert Spencer, would say—"He is the Unconditioned, the Absolute, the Infinite; independent of all relation, free from all limitation, apart from all conditions." The exercise for thought is by successive reaches in philosophy, in science, in religion, to raise the mind to whatever is highest, most real, pure, and good; then, God is all that men have thought, but infinitely beyond; not that which is contrary to whatever man thinks, but above and better than all thoughts can picture.

God is Better and more than All that we can Think.

In like manner, really, everything in the world is above and more and better than all we know, or think. The ground of all our knowledge is our consciousness; and there is very little difference between our knowledge of the origin of things and of gravity, between spirit and matter, between force and motion, between God and creation. It is not presumption, but true wisdom, to think of God; to endeavour to know more of God; and by help of religion, of science, of philosophy, to bring our every power into His presence. He is more and better than all we can imagine, He is that which is most removed from not being: therefore, the great Reality who is the sum, the perfection of reality. There are no limits to His Presence, Knowledge, Power, Wisdom, Mercy, Love.

His Nature, or Essence, or Will, combines and realizes the impossible. In God, the impossible is true. Men wildly talk of Him: "He cannot do evil, cannot cease to exist, cannot be and not be at the same time, cannot fill all space and yet be limited, cannot be Absolute and at the same time in relation." These who thus limit the Almighty to their own brain-capacity, ought to know that in the Eternal, Omniscient, Infinite, Almighty, Absolute, are all things, whatever they are, that infinitude contains.

If we say—"God is material, or spirit, or strength, or wisdom, or love, or anything else, human wise;" the best answer is—"He is none of them, nor all of them; He is that Reality from whom they all come." To those who say—"We can tell you what He is, and is not; what He can do, and what He cannot;" He is the Incomprehensible. He is Everything to the humble, the true, the pure, the reverential. He is Person as the highest style of being, but more than person. He is Self-contained, but the self-containing is Infinite. He is in man, as in a Temple; in Christ, as in a Body; but not the less in Heaven. He is a whole God in every atom, in every moment, yet Infinitude only contains the wholeness. He is in every place so wholly that no part of Him is absent, yet not so in any place as to be in none other. He, the Unchangeable and Immovable, is in everything that changes and moves. He is the everliving and undying; and, yet, in whatever dies, and in that dead. He is on the Throne, yet is

on the Cross. He is all and more than the good we think. He can so be in a place that no angel, nor spirit, nor any intelligence, shall find Him: so far, and much further, be the undiscoverable yet ever-present. He does no evil, nor sanctions evil; yet in the universe is that fight, which physical, mental, and moral evil often seems to win: but the arduous path and strenuous behaviour, the effort for more life and fuller, for liberty on every side, tend to the subversion of evil; and the rectification works out the highest, deepest, widest beatification. Thus, God is the Absolute; not that which is the absence of relation, but that apart from whom is absolutely nothing. He is the All in all, and so in all that they are all in Him; yet are they not in Him as were they God: in that respect, He is so the Absolute that there is the absence of every relation.

God, in His whole Self, is for Every One of us.

God is our Creator, therefore is our Father. He maintains us, therefore is our Preserver. He is our power of righteousness, therefore is our Sanctifier. He is our King, we must be loyal; our Master, we must obey. He finds us when we are lost; saves us when we are about to perish; and, as the Living God, is all that life, that energy, that warmth, that love, that light, that bliss, which enrich, bless, and glorify the true-hearted. He is the glorious mystery of the universe.

"Thou art as much His care as if beside
Nor man nor angel lived in heaven or earth;
Thus sunbeams pour alike their golden tide
To light up worlds, or wake an insect's mirth."
Keble, Monday before Easter.

That which has no Beginning.

"By God I understand a being absolutely infinite, that is Substance consisting of infinite attributes, whereof each one expresses eternal and infinite being."—*Spinoza*, by Frederick Pollock, p. 159.

"There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes,
By the deep sea—and music in its roar;
I love not man the less, but nature more,

From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe and feel
What I can ne'er express, yet cannot all conceal."

Childe Harold.

If any deny our power to attain knowledge of God, we will not level ourselves to their poor stature. Even the Jacobs amongst us, who lie low in the wilderness because of their naughtiness, have visions of heaven, of angels, and of God (Gen. xxviii. 11–17). We all adopt the motto of chivalry: *Aut viam inveniam aut faciam*—

"We will win our right,
Or die in the fight."

To say—"the Absolute, the Eternal, the Infinite, the Revealer of All, cannot in any way be revealed, or understood"—contradicts itself, and knowledge, even while pretending to be wise. It is something to know that we cannot know; and if I know that it is not possible to comprehend eternity within my span of mortal existence, nor enclose the Infinite within my little brain, or liken the God to any conditioned thing, surely that is something. To that knowledge I add all that can reasonably be conceived and our faculties attain concerning His works, their origin and nature. I never saw a creature that contained not something of the unsearchable, nor a worm that affords not insoluble puzzles to the great philosophers. The grandeur of the soul so partakes of that unsearchable, as even to find a pathway in it; and, going on that pathway, possesses a joy so good and real that we know it to be true, and to come from the Good—the Real.

It would be strange, if there is a God, that He should not make Himself known. It would not be less strange, if there is no God, for us to invent Him. The thought, the love, the fear, the reverence of God, seems natural to mankind. Indeed, so natural and reasonable to think that the world was made, and that the marks of intelligence and intelligent creatures come from a Divine Being, that all men, with few exceptions, acknowledge a King and Father of all. No reason can be given for such general conviction, for so permanent an agreement, other than that it is stamped upon human nature.

The great characteristic of man is consciousness of the Supreme, the Eternal, the Infinite. To be habitually without hope toward God, wholly to divest ourselves of a sense of responsibility to Him, to live without any mental or moral recognition of the Power whom the universe reveals as Omnipresent, we are sure, would ultimately take away man's part or share of rational nature. He who, in this respect, is not more intelligent than the beast, will become as the beast.

We may ascend to knowledge of the Supreme by a plain pathway thus :—We are conscious of our own existence ; we so know this that it is beyond proof, and our conviction that we are living thinking beings is the base of every intelligent thought and act. We know that others, like and unlike ourselves, exist ; that we and they do not make ourselves, are dependent creatures, change and pass away ; but as things do exist, and could not be self-made, nor created by a Nothing, there must be something that has been for ever ; or, whatever is, could not be. Dependent things existing by means of the Independent, the temporal by the Eternal, the weak by the Strong—for to say that all fugitive things depend on nothing but themselves, and that there is nothing permanent from which they derive common support, were folly indeed—there is some Eternal Uncaused Self-existing Being. Unless there is, there could be no action, no life, no intelligence.

If we say—Matter is eternal, has motion, life and intelligence ; we inquire—For what reason is matter, of like sort, sometimes at rest, at others in motion ; with potentiality, then in activity, then used up ? The same matter is vital, but not sentient, in the plant ;[1] vital and sentient, but not intelligent, in the beast ; vital, sentient, and intelligent in man. The very same particles of matter are in the foot of the tiger ; the hand, the foot, the brain of man ; but only in the brain do they awake to intelligence. Why does the same element shine in the stars, and be dark in earthy clods ? The elemental substances, then, not themselves being these things of which they are the vehicles ; nor able to choose to be this or that ; to move or be at rest ; are, therefore, acted on by a

[1] Some plants are sentient ; that is, they are more under stimulus, and the influence of the sun.

power, a life, an intelligence, not their own. They are not, in themselves, the permanent, immovable, and unchangeable; for they are never in one stay; but are what they are by a complicate co-ordination to which they are subject. The power is not theirs; the skill is not theirs; a delicate all-pervading adaptation, which is not of the parts, rules the whole. By this ruling, the material universe becomes a structure on which life can be raised; with variety of environment to fashion the life into many forms; with provision for the life to become vast, strong, complex; with preparations for moral existence; with means of ascent to the Imperishable that it may partake of well-nigh infinite possibilities of being.

We seem to know that space goes on for ever; wherever we set a boundary, infinitude surpasses it on every side. Within this space, we find that every thing has something to do with some things else by which they were and are. The past is bound to the present, and the present to the future.[1] Not one of the things, nor all of the things in this time, in this space, bind time to the eternal—nor space to the infinite: nor is any one timely thing the real cause of any other thing. Things, however, go on for ever in a flight that human fancy cannot overtake; they are an enigma, a curiosity, a very mystery and romance. Hence we know, even as we know other truths, that every thing, and all things, began by something, not themselves, beyond themselves. The world, visible and invisible, never continuing in one stay, yet ever continuing, is by that Something who is not contained in time —for the worlds and their durations make and measure time; by that Something, not restrained by space, whose works give measurement to space; so that the existence of Something from eternity and whom no space limits "is one of the certainest and most evident truths in the world, acknowledged by all men and disputed by none."[2]

If we can separate the idea of a cause from that of the

[1] "Finite phenomena, on however vast a scale, cannot prove Infinity, in its abstract and metaphysical sense: but they prove it for practical purposes, since they involve all the attributes of a Creator in a degree immeasurably transcending human conception."—C. E. Prichard, "Commentary on the Epistle to the Romans."

[2] "Demonstration of the Being of God:" Dr. Samuel Clarke.

beginning, as of course we can,[1] does it follow that the existence of an infinite succession of finite precedents and consequents is possible—without any causative eternal energy? Can we think of an eternal continuance apart from any other causation than that of mere succession, which is not causation?[2] Certainly not: for if we take but this view of cause, that it is merely the shape in which a thing exists before its present shape; then the thing in existence is due to a correlation and convertibility of forces[3] belonging to that self-containing power, that conserving and indestructible energy, whence issue all phenomena. Physics and philosophy alike show—"All things cannot possibly have arisen out of nothing, nor can they have depended on one another in an endless succession."[4] Kant says—"The argument for an ultimate or a First Cause is so simple and natural that it is adapted to the commonest intelligence."[5]

What is this Entity, the Cause of causes, the One Cause—acting in every as were it that one? Terence wrote long ago—

> "I do not say—'there is no God,'
> But this I say—'I know not.'"

In modern times, some thinkers and scientists—we will not give their names, it is better that they live by their good than by their evil—say: "God is the unknowable, the unconditioned, the absolute, who is behind all appearances." They seem, then, to know of Him, and where He is; though some urge us "to dismiss from our thoughts, as being unprofitable or worse, all speculations concerning Him." That thought, concerning the reallest and truest and mightiest of all things, should be unprofitable, is somewhat strange. It is a matter of necessity that intelligent finite things believe that many things exist which are incomprehensible by them; and some, possibly, which are inconceivable;[6] but that we are never to know Him who is Truth we rightly count incredible. Others declare—"the basis of reconciliation between religion

[1] Hume, "Of the Understanding," sect. iii.
[2] Sir W. Hamilton, "Discussions on Philosophy," Appendix i.
[3] Baines's "Logic," III. iv. 8.
[4] Dr. Samuel Clarke, "The Demonstration of the Being of a God."
[5] See "Critick of Pure Reason," pp. 406, 407, 428.
[6] Sir W. Hamilton, "Lectures on Metaphysics," i. p. 148.

and science is this great Unknown whom the universe manifests, but who remains utterly inscrutable." How the inscrutable, the not to be looked at, is manifested, or made plain, so as to be looked at and yet cannot be looked at, is not explained; nor are we informed how it will be "the basis of reconciliation between religion and science." If science, after all scientific pretensions, is really based on the unknown, the pretence to accuracy and reality is a great effrontery. We must give one name, John Stuart Mill, who knows and does not know at the same time, and who thinks that the Cause of all may not cause anything—"This permanent element may with some justice be termed a first or universal cause, inasmuch as, though not sufficient of itself to cause anything, it enters as a non-cause into all causation." The height of absurdity is attained when we are told that this cause, which is no cause, is really the cause, or force, or factor, in all things. One cannot help saying—"Homunculi quanti sunt, cùm recogito;"[1] and we are sadly reminded of a statement in a Book which these pretenders to wisdom greatly neglect—"As they did not like to retain God in their knowledge, God gave them over to a reprobate mind . . . without understanding."[2] Meanwhile—"manet immota, fides;"—a sanctified spirit sheds over the frame a spell more powerful than beauty, and draws wisdom from the fountain of Truth; but the sin of unbelief, even in the best of those who refuse the Divine revelation, is as

> "The little rift within the lover's lute,
> Or little pitted speck in garner'd fruit,
> That, rotting inward, slowly moulders all."

The degree to which unbelief perverts an, otherwise, accurate thinker, may be seen in the fact that Mr. J. S. Mill—after stating that the only cause, that from which all causes proceed, is not sufficient of itself to cause anything—says: "The primæval and universal element of all causes, the First Cause, can be no other than Force." Of course, scientific men know that force, so far as it is known in the world, is a manifestation of Energy; and this Energy is that Entity who, by creation, brought out from His own essence something unlike His own essence, something finite.

[1] Plautus. [2] Rom. i. 28–32.

Take a little exercise as to this Energy. It is the Cause of all causes, the permanent Element in all things, the Unchangeable amidst all change, the Continuance into which all duration merges, the Life in or by which all life lives, the Wisdom out of whom arises the capabilities of all intelligences, the Almighty, the Eternal, the Omniscient, and Omnipresent: more perfect than the most perfect Being of whom the mind can form any conception, with more life, more wisdom, more might, than our ideas of those can contain.

We exercise ourselves, as one of old advised,[1] detach ourselves from all ideas of the mere senses, and elevate ourselves above material worlds. Having thus soared in imagination beyond the skies, we pause to contemplate the magnificent spectacle that presents itself to our thoughts. The celestial armies, the choirs of angels, the archangels; spiritual and substantial kingdoms bathed in glory, ever and ever extending, transcending all space—as were the Infinite magnifying Himself beyond infinitude. Thrones, virtues, principalities, powers, splendours, going further and further. Do created spiritual things surpass all the limits of material creation? We know not: but, as if they did, the eyes of the glorified, the mind and heart of all godly men, centre in the Supreme. The Supreme—a centre everywhere, circumference—nowhere; dwelling within a light inaccessible, but not contained; unseen, yet seen; for, everywhere present, He is known and loved and embraced; yet, surpassing love and knowledge, He is the infinite and eternal Blesser, Blessing, Blessed. The raptures of the universe bear all things onward, as if to measure the immeasurable immensity of His Being. The limitless variety of life, of thought, of emotion, ascend and widen and deepen as if to possess the eternal and infinite immutabitity of His glory and joy. Then, as the worlds and all things in them lose themselves in His splendour, in His exhaustless goodness, in His beauty excelling all praise; we begin, in this beginning of apprehension, to find ourselves; to awake to some transporting excellences; to grasp powers and honours and glories clothing us with infinitude; while God Himself, the Great God, the Cause of all, thus possessing

[1] St. Basil the Great, "Homily on Faith."

us and we thus possessing Him, is beyond, above, beneath, around, the All in all, with infinite eternal treasures of blessing and of life occupying and transcending our every power for ever and ever.

Conscious of Himself, as being the Cause of all, otherwise there cannot be consciousness anywhere, for whatever is exists and is conscious by Him; Intelligent, He is intelligible—or how do we content our reason concerning the intelligibleness of anything? He is that One, the Truth from whom all others derive truth. We cannot think of an intelligible world without a Mind by which it is intelligible; and Mind is that Higher Principle which will not be without a world; they are always in relation to each other. "The true Infinite is that which implies, or in the very idea of its nature contains or embraces the existence of the finite."[1] Thus God is the organic unity of the Infinite and finite; is That which has no beginning, and by whom all things have their being. He is, as Aristotle would say, the Thought of the thought; as Hegel puts it, the Idea that thinks itself; and as we all say, He knows Himself, equals Himself by Himself, and is perfectly self-comprehended. We, for our part, are conscious of Him, in the universe, as the Impersonal and Omnipresent whom no limits contain; and know Him, in ourselves, as the Personal performing that transcendental operation by which the Eternal that was and is to come, dwells in and with us every moment; by which Infinitude comprehends, and is in every point of space; by which all-might, localized in every atom, enables it to endure against the whole force of the universe; by which He, the All-Wise, is conscious of Himself, and consciously in us; and we are conscious of ourselves, and consciously in Him.

[1] "Philosophy of Religion," p. 208: Principal Caird.

Creation of Time-Worlds.

"How beautiful this dome of sky!
And the vast hills, in fluctuation fix'd
At Thy command, how awful! Shall the soul,
Human and rational, report of Thee,
Even less than these?"

Wordsworth, *The Excursion*, bk. iv.

Our consciousness of God, as the unlimited, in whom all reality is comprehended, presents a difficulty. How could He create the world out of nothing? Before the creation, He would not be Infinite, being without that which He afterwards had. After the creation, He would not be Infinite, because creation would be a reality apart, and distinguishable from Himself: the finite would limit the Infinite.

A satisfactory reply is not possible, if we view God as that Extension, or Plenum, wholly occupying infinitude and eternity, so that in no space and in no time can anything be that is not Himself. If, however, we regard God as more than extension; as the Infinite, who possesses infinitude; as the Eternal, possessing eternity; then, creation and time are concrete manifestations of energy in space and duration; then, the laws of creation are differentiations of energy, and the continuance of creation is scientifically defined as the persistence of energy. We are sure of this: for physical science has ascertained that all phenomena are nothing more than modifications of a common energy. Thus, we obtain conception of the creation of time-worlds out of nothing, or out of Divine Power. All things spring out of God—His nature being the very element of finite existence. The Infinite not extinguishing, but containing the finite.

Further, God is that Reality who gives value to all appearance. He is that Permanent who renders movement possible. He is that Eternal whose works give definition to space within infinitude, and measurement to time as pulsations in eternity. We cannot think of Him as undergoing development. His knowledge and power were always adequate to His being. He for ever realizes Himself in all the infinite wealth of His nature, and included in Himself all that of

which worlds of matter and of mind are the manifestation. Hence, the worlds and man have a being and reality of their own, being that whereby God reveals Himself: for He is the Infinite, behind every finite. He is that Spirit, that Intelligence, in whom the finite spirit realizes itself. Not the product of human thought: for thought cannot begin apart from That by whom it is; but He is that Criterion of certitude to whom is the universal appeal, independent of all human thinking; that Thought and Will, infinitely larger than our own; the Absolute Truth and Reason; Reason superior to all external authority, and which no outward evidence can overturn. Thus, finite spirit is in organic relation with the Infinite, who gives it limit or determination. God was never less than He is, and will never be more. He contains all that was, and is, and will be. He is a present possession: not merely a far-off vision. Our first pulsation of spiritual life indicates that the separation between man and God, the finite and the Infinite, has vanished. We are in Him—the True. We are suffused with the presence and life of the Infinite. We realize ourselves in the infinite riches of His Being. We are the transparent medium, the organ of the infinite, absolute Will; and our growth is by the constant endeavour of spiritual activity to appropriate that which we are already beginning to possess.

We now trace another pathway to the Cause of causes. Assuming our own existence, as put by Des Cartes—"cogito, ergo sum;" I think, therefore I am; we thus proceed:—The only force that our mind immediately knows is Will-force, all other forces are known by intervention.[1] We prove the existence of our will-force by predicting that at a certain moment we will do a thing, and in the due time performing it. This will-force is not a power that comes as one of many forces from without; nor is it a mechanical result, or product, of those forces; it is that in us which consciously, and sometimes without our being aware of special observation, observes, arranges, controls, uses, forces. This power by which we

[1] All knowledge is by intuition. "The truths known by intuition are the original premisses from which all others are inferred."—J. S. Mill, "Logic," vol. i. p. 5. Consciousness is knowledge of our own mental phenomena. Intuition is by our consciousness, and by intuition and inference we know what we know.

promise and insure performance, also evokes force, according to the capacity of intelligence and will. We acknowledge this when we speak of a strong, or of a weak will; and are conscious of it when aware of a baffled will, or that our will triumphs.

Will-force is more than a mechanical power; for it controls, and herein the wonder is great, while in part subordinate to and wholly acting by means of matter. Our will, for example, moves as a pendulum swayed by forces carrying it hither and thither; but, being will, it resists so as to hinder and nullify some forces; or helps so as to make others preponderate. The varying powers of will to conceive and effect, are evidenced in all art productions, in literature, and in every science. Go through the picture galleries of Europe, seldom have even the greatest artists given a meetly grand and beautiful face of our Saviour: where there is melancholy, as of the Man of Sorrows, it too greatly partakes of feeble passivity; we have yet to see the triumph, which so pourtrays our Lord that He stands before us as He was in the flesh: the fore-shadowed reality and prophecy of human heroism.

Knowing of this will-force in ourselves, we are soon aware of other forces, acting like our own intelligence in the world, which are not our own. Thus we have demonstration of the presence and action of intelligence, other than our own, in the world.

Do we ourselves, do those like ourselves, do the forces and substances—organic and inorganic, does the world—as a whole or in its parts, so subsist that everything has the principle of its own order within? To say—"When the womb of things was pregnant with the future there would be existent the formulæ of whatever is, the evolution of matter and its laws, life and its processes, intelligence and its powers; and that in this we have a doctrine as certainly true as it would be were we fully acquainted with every cause and every change which has acted and ensued throughout the whole process of the genesis of things"[1]—is certainly incorrect, not ground for belief that the universe has the principle of its own order within itself; but, rather, the contrary. The womb of things is not

[1] "A Candid Examination of Theism," pp. 54, 55: Physicus.

those things themselves, talk of a womb and the being pregnant is not science, and requires the universe to have both father and mother. If, however, we take the statement to mean—that infinitude contains a principle whereby the universe received a power, or law, or principle, whereby it is, and remains itself, and is not any other—we begin to know of Him who had no beginning but by whom all began.

"The law of causation, the recognition of which is the main pillar of inductive science, is but the familiar truth that invariability of succession is found by observation to obtain between every fact in nature and some other fact which has preceded it; independently of all considerations respecting the ultimate mode of production of phenomena, and of every other question regarding the nature of things in themselves."[1]

This will do for buying and selling, for the physics of common life, and for narrow systems of philosophy, but is inadequate when we deal with things as a whole; and unravel, or endeavour to unravel, the mystery of the universe. If "invariability of succession" obtained, no variety could arise. If "similar antecedents always determine similar consequents," how could this world have sprung from a former world? how can change arise from uniformity, or motion from rest? The state of the universe, since worlds existed like those with which we have to do, never was, nor is, nor can be, for any two successive moments exactly the same. The distant stars alter in position and forces, as affecting us; every planet, as to the sun, and the sun, as to every planet, is only constant in varying; and every particle in all known substances is in continual flux. Scientific men all know, that it is only in the hand-to-mouth theories, in the technicalities of physical experiments, that a definite measure of similar succession can be obtained; and that only in a limited degree can like antecedents be insured for regulation of somewhat like consequents. All these ceaseless and measureless changes of antecedents and consequents, of causes and effects, are due to the fact that the universe does not exist and continue by means of equilibrium of forces; but by that infinite and universal manifestation of an eternal permanent energy so

[1] "Logic," chap. v.: J. S. Mill.

unfolding itself that all the substances and forces in every point of space must and do change moment by moment.

It is marvellous into how many blunders narrow scientists and jugglers in words fall, who aim at compressing nature into their own form of procedure. We are gravely taught in this wise :—The phenomena which a thing exhibits, however much they may vary in different circumstances, are always the same in the same circumstances ; they admit of being described in general forms of words, which are called the laws of the thing's nature.[1]

To be scientifically and logically correct, thus change the sense and words :—The phenomena which a thing exhibits, however much they may appear the same, are never the result of precisely the same circumstances ; they admit of being described not in precise, but general form such as we may call a law of nature ; for neither phenomena nor circumstances can be precisely the same : even apparent uniformity is always, whenever obtained, the product of real variety.

If, at the beginning, matter was uniformly and universally diffused, equilibrium would continue for ever—unless there was action from without ; for, within there could not be more in one place than in another ; or equilibrium would not be equilibrium. If, at the beginning, matter was not uniformly and universally diffused, but fortuitously located in widely different aggregations, all such chance aggregations would for ever remain fortuitous : or chance would not be chance.[2]

It is easy to say—"If by chance matter and the laws of matter, force and the laws of force, life and the laws of life, came into being ; they would, by means of their laws, continue." Not less easy is the reply—For such a chance to be realized, is one against infinity ; indeed, not one ; for there is no finite, other than the infinitesimal, that can be compared with the infinite ; and an infinitesimal is thought to be a learned way of saying—nothing, or no chance. Chance, however variously continued, remains chance ; disorder, multiplied on disorder, becomes the greater disorder by infinite extension.

[1] "Posthumous Essays," p. 5: J. S. Mill.

[2] See the Thought—Elimination of Chance from the Universe—"Mystery of Miracles."

It is impossible to express by any symbol the relative value of chance, as a factor, in all that belongs to the substances and the laws of our universe.

The determined yet ever-enlarging progress, the adaptation and co-ordination to beneficent and beautiful ends, which we discern in the universe, are that orderly movement—by means of the permanent ; are that continuance of beginnings—during time ; are that relation of precedent to consequent ; which we can only attribute to the Eternal, the Infinite, the All-sufficient, by whom everything began. As eternity alone affords possibility to time, as Infinitude alone renders space existent, as the Permanent alone enables motion and change to be ; so there is no adequate scientific, philosophic, religious, or common-sense explanation of the beginning of things, other than by the Eternal, the Infinite, the Unchangeable, whom we call—God.

"Thus deeply drinking in the soul of things,
We shall be wise perforce ; and while inspired
By choice, and conscious that the will is free,
Unswerving shall we move, as if impell'd
By strict necessity, along the path
Of order, and of good. Whate'er we see,
Whate'er we feel, by agency direct
Or indirect, shall tend to feed and nurse
Our faculties, shall fix in calmer seats
Of moral strength, and raise to loftier heights
Of love divine, our intellectual soul."

William Wordsworth, The Excursion.

The Holy Trinity.

"One God without division in a Trinity of persons, and three Persons without confusion in a unity of substance."—Leo's *Statement of the Trinity.*

"The Christian doctrine of one God in three centres of revelation, every one of which by itself reveals the whole of God, has not been merely the offspring of metaphysics, but has grown out of faith in the facts of Revelation."[1]—Dr. H. Martensen, *Christian Dogmatics*, § 52.

It is not enough that the ancient Fathers and great Schoolmen philosophically defined our faith as to Godhead—though

[1] "The Church doctrine of the Trinity deserves the credit of having fully given affirmations and negations, by means of which the entire preceding disturbances of Christian consciousness are averted ; and it has the merit of confirming practical faith in the Father, Son, and Spirit, ontologically ; and of vitalizing, practically, the ontological idea."—Nitzsch, "System of Christian Doctrine."

some of these men were among the holiest of our race, and others were the most accurate thinkers; nor does it suffice that we deduce the doctrine from the facts of Revelation; we are required to furnish unbelievers with such arguments and facts, drawn from physical science, as will enforce conviction in every capable thinker—that there is one Divine Nature, or Essence, common unto three persons, united in essential attributes, and ineffably distinguished by peculiar idioms and relations; all infinite in perfection, all different in order and manner of subsistence, but mutually in-existent and co-existent, one in all and all in one. There is no great difficulty: for, if God is that One in whom we live and move and have our being, He is that Trinity of whom we thus speak—"the Way, we go; the Truth, we attain; the Life, wherein we abide."[1]

Sometimes, as if to make faith in it impossible, or as a sneer, the great dogma is put in the form of a paradox: "The Christian believes three to be one and one to be three; a father not to be older than his son; a son to be equal with his father; and one proceeding from both to be equal with both: he believes three persons in one nature, and two natures in one person."

Though roughly and offensively stated, yet, as so putting the difficulties as purposely to make them almost insuperable, we are bound to meet and adopt the paradox, thus:—That Unknown Energy, whose essential nature is a mystery, and who is the Cause of all phenomena, is the Unrevealed, and the, in essence, Unrevealable. That in which we discern that there is Something inscrutable and unrevealable is the Revealed. That by which we know of, or discern Something essentially inscrutable, is the Revealer. This Unknown, the Threefold Subsistence, every man of science, and every competent thinker, acknowledges as the greatest of truths. Whatever is, the whole universe of matter, motion, life, is the Revealed—the origin, substance, sum, of all our knowledge. That by which we know—the spirit, power, principle, without whom we cannot know anything, and by means of whom all

[1] "Via est Christus quâ itur;
Veritas, ad quam pervinitur;
Vita, in quâ manetur."

we know is known—is the Revealer. No theory of any kind as to the universe, no general cosmic science, no right principle of interpretation as to any fact, is possible—whether by atheist or Christian, by agnostic or physicist—apart from such a Trinity. In everything there is the unknown, the known, that by which we know—the Great Three in One.

Apart from talk of faith, un-faith, no faith, the principle of all knowing and, rightly viewed, of all life and doing, is this Trinity. The first may well be called "Father," as that of which the second is manifestation, and so a "Son." The third is truly spoken of as proceeding, and a "Spirit," because by it we know the Manifestation as that only by whom the Father is known. Whatever we know, or do not know; if, as scientists, we talk of many things about this cosmos; if, as believers, with not less skill and knowledge, our strains rise thankful and exultant to the Supreme; or if, in ignorance, we listen unto those who teach; the ignorant must accept, and the learned can receive no more than this—the Great One, the Supreme, whose nature is unrevealed and unrevealable, who *πάντα καὶ ἐν πάσι*, is in all and by whom all things exist, is the Unrevealed, is the Revealed, is the Revealer, the Great One in Three.

Though all men do and must, if anything is to be known, acknowledge this Trinity, as conditioning all science and all religion, atheists and agnostics, with a superior air of wisdom —which is very comical, say—"We cannot know anything of God by means of our bodily senses; and, therefore, we refuse to believe in Him."

What they really mean is—We cannot, by means of our physical senses, know the essence and spiritual nature of the Almighty; and, therefore, we do not believe in any Almighty. This, however, is so silly, for they cannot, by means of their physical senses, know the essence or real nature of anything, whether material or spiritual, that they cry off from their own statement.

When we request enlightenment, as to what they do really mean, they talk in this wise: We cannot weigh the Infinite in the balance of the finite. "The reality underlying appearance is totally and for ever inconceivable by us . . . from the very

nature of our intelligence it must be so."[1] Afterwards, to correct this—because nobody ever pretends to know all about everything, or that man can submit the Almighty to scrutiny, or comprehend Eternity, or circle Infinitude—we are told: "Though the Absolute cannot in any manner or degree be known in the strict sense of knowing, yet we find that its positive existence is a necessary datum of consciousness, and that so long as consciousness continues, we cannot for an instant get rid of this datum."[2] That which stands for this absolute is—"God." His positive existence is a necessary datum of consciousness, of which no true consciousness can be rid; He exists and acts, that is all we know. God, then, is the great reality; and of or concerning this reality we do think, always shall think; and it is such a conceivable intelligible reality that, as a scientific dogma, it is the great Principle of Energy in the Universe; and, as a theologic dogma, it is the Almighty from whom cometh to the believer a "peace that passeth understanding," a "joy unspeakable and full of glory."

The scientific and theologic mystery is one and the same. Think of it again and thus: all great truths, realities, facts, lie outside the sphere of our bodily senses. Gravity, the central principle of Astronomy, is only known by its effects. Possibly, the great combining agent of matter throughout the universe is electricity—we think that we see the flash as it bursts from the cloud; we are aware that the particles of a rain-drop are held together by a force that would form a lightning flash, equal to eight hundred thousand charges of a powerful Leyden battery; yet, probably, the best known definition of it is Faraday's—"an axis of power, having equal and opposite forces." The essential Power, science reveals as the Unknown, and religion acknowledges, as God; the name is twofold, the reality is one and the same.

"A permeating, fervid Power
By all things felt, but seen by none,
That kindles up the fiery sun,
And animates the wayside flower.

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[1] Herbert Spencer's "First Principles," p. 46.

[2] Ibid., p. 29.

"A Presence, feeling up and down,
Which doth each part alike control
Mould, feed, inform, sustain the whole;
The base of all things and the crown.

"An Eye, that sees what will be done
In the unconscious years to come;
That knows each item and the sum,
But lays necessity on none.

"A Benefactor, who supplies
The wants of every living thing;
The Triune God, to whom we cling,
Who makes, Who saves, Who sanctifies."

John Stafford Spenser.

Illustrations—Of the Blessed Trinity and Personality.

"There is one Divine Nature, or Essence, common unto three Persons incomprehensibly united, and ineffably distinguished; united in essential attributes, distinguished by peculiar idioms and revelations; all equally infinite in every Divine perfection, each different from other in order and manner of subsistence; that there is a mutual inexistence of one in all, and all in one; a communication without any deprivation or diminution in the communicant; an eternal generation and an eternal procession, without precedence or succession, without proper causality or dependence; a Father imparting His own, and the Son receiving His Father's life, and a Spirit issuing from both, without any division or multiplication of essence: these are notions which may well puzzle our reason in conceiving how they agree, but should not stagger our faith in assenting that they are true."—Rev. Isaac Barrow, D.D., *A Defence of the Blessed Trinity.*

In every natural process there is an interior nature, a progression in cause, a manifestation in effect, a trinity; and the trinity is everywhere comprehended in unity. Thus the nature of things conveys to us the information that "of the unknown elements of the Divine Essence we can predicate the intelligible ideas at once of unity and trinity, or of a trinity which is consistent with unity."[1]

When at night we look at the sky, and observe the stars, we see them by a light of vast progression through a spacious region; and, our eyes being illumined, we know of many far-off wonderful worlds; in their substances as they move in space, in the progression of their light, in their image pro-

[1] "Philosophy of Religion," p. 76: Principal Caird.

duced within the eye. Only in this way can or do we know anything: the substance, or real nature of things—the unknown mystery; the revelation, or image of that unknown, in various phenomena; and the spirit of understanding by which we know of the phenomena, and of the mystery signified.

This Essential Unity of Threefold nature, is something deeper, wider, greater, than either matter or consciousness: for it is that by which we know of both. It is the One eternal Substance, the Existence over and above all phenomena, the ultimate Reality, by whom is all that has any being. In this Substance is the One eternal Life, of whom the life of the universe is a manifestation; the One eternal Wisdom, of whom all the intelligence displayed in the spheres and in human minds is but a form; the One eternal Power, of whom all forces are as the raiment.[1]

That superior art of working, to which men attain by study and subjection of nature; that progress, which we discern, to something grander and more excellent than the choicest present terrestrial things—to a peace more settled and serene, to truth more free from error, to a beauty and virtue more pervading, less fugitive, and more unalloyed; are wrought by the Eternal Reality.

Him, no human language can adequately symbolize; nor can our thoughts, however skilfully and subtly combined, sufficiently characterize. He is not matter, but that reality of which matter is only one of many forms. He is not an ever-present force, everywhere diffused, for force is but one of the manifestations of His Being. To speak of Him, as do some scientists, in terms of physical science, as infinite might, universal presence, eternal existence, is to use terms less worthy than those of mind. Let us endeavour, from that segment which is revealed of the vast sphere of His exist-

[1] The objection to the Athanasian Creed, that it is against reason, is false. That the Church should have expressed the infinite distance between the Divine and human, Divine Person and all other personality, in words of such serenity and clearness is, itself, a mystery. Doubtless, "whosoever will be saved" must rightly believe—if he has the opportunity. It is erroneous to think that the apostles and first martyrs did not know of the Trinity, because the doctrine was not then formulated as it is in the Athanasian Creed; or that Christ did not say, "Believe in the Trinity;" though He taught us to baptize in "the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).

ence, to find a pathway by which science, philosophy, and religion may obtain such a real guide, illumination, and content; that we shall behold our duty and destiny with increased clearness, in wider range, and growing gladness.

As the universe and as our thoughts reveal Him to us, He is not a vague something, so explained away that He is as nothing—certainly nothing to us; but the Great Reality; One who invites and beckons our instinct, our reason, to Him; One whom Kant became so alive to—the Idea of Reason; and whom Leibnitz conceived to be the sum or ultimate of all realities. As the Reality of Existence, He is the Author of the moral law—law arrived at by the fact: "we can, therefore we ought;" or, "we ought, therefore we can."

From this concept of the phenomenal projection of God in space, and in our consciousness, which our greatest thinkers have accepted as the worthiest that we can frame, pass to the elucidation of Him as a Person.

The universe is not made up of matter solely, nor of matter and force in conjunction; but as there is, certainly, in the spaces where the ultimate atoms swing, a something not material; and as the known forces do not exhaust all possible, or even probable forms of energy, but conduct to a source which is not physical; so there is a transcendent Power. Thus the materialistic exposition of the world is inadequate. The old distinction between organic and inorganic matter no longer holds, because both are a theatre of forces which essentially are of a third—who is a living universal Might, enthroned by universal Reason, whose presence everywhere is our ground for belief in the permanence and use of things.

This fact suits Theology, because it accords with a scientific cosmogony concerning that purpose, or adaptation, or teleology, of which the world is full. Theology, however, having its own scientific province and work, goes beyond the pantheism of this conception; and with the aid of what physicists even have to use—metaphysics, and of what positivists rest on, while disallowing—philosophy, advances knowledge into a wider sphere of truth, and awakes our soul to the reality of a Presence and a Life agreeing with the scientific discoveries of the present, and with the Revelation of the past.

This knowledge, carried into a wider sphere of truth, is at once metaphysical—as belonging to that which is not matter; and human—as all knowledge must be, even when of God. It is at once of Personality, but of Subsistence not limited; or, if so, only that of a consciousness self-contained; and is of Infinity, not as diffused, but as by extension of knowledge, and an everywhere manifestation of an "uncreated ground of trinal distinction."[1] A Self-existence which needs neither initiation nor continuous development, but is maintained by an eternal movement within its own essence. A Self-existence which is the form and determination, not the limitation of the Divine Being, but the self-posited Unity of the Infinite. This is a knowledge approved by reason, imagination, illumination, and our religious sense. It is that on which rests our emotions concerning God as our Father, the Good, the True. It is that which verified prophecy proves, which proved miracles display, which Inspiration manifests. It is what the old prophets and holy men possessed. It binds saints and martyrs in the assurance of a felt presence. It makes the wicked sad—when they feel it condemning them; or, in its absence, is their source of misery. In rapturous moments it amounts to actual communion with God—in union sweet, ineffable, unspeakable. In abiding power, it is that in which every faithful man lives and moves and has his spiritual being.

It is folly to seek the explanation of highly complicate things in their lowest and meagrest factors; folly for lower-class minds to endeavour to reduce this experience of the highest-class minds to the non-experience of the ignoble and worldly sort; in whom indifference, or the predominance of sensualism, or a wilful opposition to consciousness concerning God, has wrought deadness—or, what is worse, deviltry. Psychology, physiology, physics, must not decide so high, delicate, and important a matter by means of chemical tests; or by the non-experience of savages and imbeciles. "Everywhere the higher life transcends the laws of the lower, and so, that no higher form of being can be comprehended by the laws which regulate those beneath it." The Divine sense is

[1] John Owen.

more real and general than the artistic, or the mathematical sense; but as the special beauties of colour and of form, and the exquisiteness of sounds combined, cannot be discerned by those to whom the primrose is but a primrose, and sound but noise; so there are men who make themselves to be without God, but the truer sort

> ". . . Listen in the silent wild,
> Till notes from Heaven they seem to hear;
> And as their longing swells, those notes
> Seem to ring out more full and clear."
> *Slightly altered from Schiller's Song of the Bell.*

These know God as the Joy of their life, as the Saviour of their soul, as their Glory for ever, by an inward consciousness, or spiritual discernment, which is more valuable than all the technicalities of an atheistic secularism.

Our soul's experiences, though untranslatable, are not unintelligible to others. They come as the revelation of a higher to a lower nature. The Infinite coming to the finite, not the finite arguing to an Infinite—except as by help from Him. They arise from that sense of personality—at once the germ and perfection of our intelligent moral nature, which comes into relation with another Personality, higher and better than all that heart and mind can conceive.

There are degrees of personality. In identity, likeness, continuance, personality is everywhere. The greater and higher the being the more perfect its personality. It is the source of the unity and of the diversity. Individual things, through all their varieties of form and function, betray relations to the whole and to one another, so that we cannot think of them solely as self-identical units. Nevertheless, there is an individuality and a personality preceding our earliest discoveries of microscopic differentiation; and every atom stands alone and apart—itself. Personality is unconscious in the plant, sentient in the beast, intellectual in man. Why this universal tendency to identity and personality, if the principle in the world is not identical, not personal? In the unification of all sciences, the tendency to One knowledge which embraces the worlds by unity of directive principle, we obtain a view of that highest Personality, which, as Individual and self-existent,

is apart from the universe ; and, as self-conscious, knows itself and the universe. One Substance, and Three Subsistencies ; Substance undivided, for there is One God, not three, in character a Trinity. This highest Personality is not of time, but is eternal ; not of space, but infinite ; not a restriction, but a self-containing ; not a limiting, but an intensifying ; a conscious power, as distinguished from indefiniteness ; a self-containing of infinite amplitude—the perfection of Being. We sometimes have a notion of it when we transcend the body so that, whether in the body or out of the body,[1] we know not. We are self-contained, but possess a capacity of mental flight to distant worlds, and can translate our power to act afar. In transcendental-wise God is and does all this. We seem able, in moods of ecstatic bliss, to consort with angels ; and in depths of the soul's bitterness to have foretaste of the woe eternal. So large and spiritual is our personality that, oftener than we think, we are apart from the body.

Personality, as applied to God, means that He is self-conscious, knows Himself as He is, and His works as wrought by Him. We are sure that Personality does not mean "that God has a bodily shape as some pretend . . . this is not only unreasonable, but offers dishonour to God. He who possesses a glory and form which cannot be expressed, should not be named after corruptible things and such as require care for their preservation."[2] It is folly to talk of God as a diffused principle—not self-contained ; a directive power—not self-conscious ; the life of all things—without life ; as were this something less anthropomorphic, and higher than personality. If we would rise to a worthy height of conception, in which God is infinitely more than an enlarged, beautiful, glorious humanity, we do well to lay aside physical terms, and say—God is more than a principle, He is a Person, and more than all we know of Person ; not wisdom only, He is Wise ; not law only, He Governs ; not infinitude only, He is the Infinite ; not eternity only, He is the Eternal. Personality, in Him, has no other limit than that by which Deity is self-contained. Divine Personality is not that of an organism, of

[1] 2 Cor. xii. 3.

[2] Justin Martyr, "Apology," i. c. 9.

definite or indefinite extension as to space ; but that essential unity of self-consciousness which we cannot describe by physical terms. Christ met the difficulty by saying—"God is a Spirit." The difficulty is not greater than that afforded by our own consciousness, where, in every part, the whole is present ; and the ego, or ourself, is the universal factor. His consciousness is an enthroning of omnipresence, omnipotence, omniscience, in a Will that rules with infinitude for mansion ; with the matter of the universe as fringe for His garment, in which the stars are set as gems withal ; eternity, His girdle.[1]

Dean Mansell told us that "personality implies limitation." We reply—not necessarily so: for God is Unlimited, and manifestation is not always limitation ; and Personality is the highest sort of manifestation, that by which we know of God in wise and loving relations.

God may be a Person without being a Trinity ; and, possibly, apart from Revelation, science and philosophy might have missed the great truth. It is clear, nevertheless, that apart from Trinity, Personality might seem restrictive ; and our knowledge of the universe be inaccurate. Indeed, we cannot conceive of a spiritual being that contains not within itself relation to other beings. Self-consciousness implies not only a dualism or difference—a self, the object of itself ; but, also, a trinity constituted by an external difference realized by the consciousness of that which is not itself. Not only does the doctrine of the Trinity rescue us from a narrowing error, as to the essential attributes—eternal, infinite, almighty—it gives a moral trinity : wisdom, love, holiness. Moreover, as the Eternal embraces the past, the present, the future ; as the Infinite possesses all space in breadth and length and height ; as the Almighty requires the past, possesses and rules the present, ordains and regulates the future ; He is immanent throughout all time, and in all space, and in all being. The Kabbalistic book, "Zohar,"

[1] "How perfectly consistent Personality is with Infinity is shown, by Psalm cxxxix., in language entirely free from metaphysical abstractions, so clear that a child may understand it, speaking to the heart more than to the head. In this psalm the Infinite is not indefinite."—Rev. James Gylby Lonsdale.

states—"The knowledge of the Creator is not as that of His creatures. In them knowledge is distinct from the subject of knowledge, and is directed toward objects which are separate from the subject. This is denoted by the three terms—thought, that which thinks, that which is thought of; but the Creator, on the contrary, is at once knowledge and that which knows and that which is known."[1]

We now know, if the argument has been duly worked, that Trinity enters and is the essence of all things. There are three parts of space—length, breadth, depth—without which we cannot think rightly of that infinitude wherein all things are. Three successive periods—past, present, future—constitute our conception of time resting on the bosom of eternity. Three forms of matter—solid, fluid, gaseous—are modifications of one substance. Three forces—centripetal, centrifugal, cohesive—are due to one energy. Infinity, Eternity, Power, are the essentials of Him who, as the Permanent, renders motion possible; who, as the Eternal, gives birth to time; who, as the Infinite, sets bounds to space. "Truth, is His substance; Light, is His shadow;"[2] Life, is His smile.

Though we have thus to reason, the truth is very simple:—God, the Father, creator of the universe, ruler of all things, was known to man in early days, by conscience and by reason—the Father of us all. Christ, the Son of Man, born as man—but not by will of the flesh, was sinless; because God was without limit in Him; Christ, who said, "My God and your God, My Father and your Father," is now at the right hand of the eternal throne. The Spirit of Holiness, of Mercy and Justice, the Eternal, is One with the Father and the Son. Our Common Faith is very beautiful!

Our present dwelling is a land of earth, of sea, of sky. The truest measurement of that earth and sea and sky is by the triangle—a trinity in unity. The light, by which we see—itself not seen, is one; yet, three; hence are all the colours. The sun is one, but in heat, in light, in actinic force, is three. A note in music, to the unlearned hearer, is one; to the skilled it is three in one; three tones go to a perfect note—the first, the third, the fifth. To excel in art, and in all reasoning, we

[1] Franck, "La Cabbala," pp. 27, 194.

[2] Addison.

exercise a tripartite principle which we borrow from nature—symmetry, elegance, harmony. We know existence as material, as vital, as intellectual. We think of ourselves in threefold state—in the body, out of the body, reunited to the body. Our responsibility is of threefold nature: probation, the present life; approbation, the accepted life; reprobation, the rejected life. Our manhood is of the body, of the soul, of the spirit. Whatever we know has threefold manifestation—in substance, in space, in time. We connect ourselves and all things with three Divine words [1]—

"Faciamus," Let us make;
"Redimamus," Let us redeem;
"Salvemus," Let us sanctify;

the triple work issuing in supreme glory. The Holy One consciously purposes to make something not Himself, to manifest Himself by the effectuation of that purpose, and to manifest Himself in the completion of that purpose. Hence we say—

"The effulgence of Thy light divine,
Pervading worlds, hath reached our bosom too.
Yes, in our spirit doth Thy Spirit shine,
As shines the sunbeam in a drop of dew."

Further Illustrations of Trinity and Unity.

"In every Person there is implied both the substance of God which is one, and also that property which causeth the same Person really and truly to differ from the other two. Every Person hath His own subsistence which no other besides hath, although there be others beside that are of the same substance."—Richard Hooker, *Ecclesiastical Polity*, bk. v. li. 1.

Our consciousness individualizes the Supremely creative idea, the Eternal volitional power, the Divinely effected purpose. They are essentials in our concept of God: He purposes in Himself, to go forth from Himself, to bring to Himself; He is Creator, Redeemer, Sanctifier; we believe in God, the Father; God, the Son; God, the Holy Ghost; one Jehovah (Deut. vi. 4).

[1] "Defence of the Blessed Trinity:" Isaac Barrow, D.D.

"For of the light, which rose on all the world,
A ray has found its way into our soul;
And, through the darkness shining, kindly speaks:
'Pursue Thy way, for thou shalt reach the goal!'"[1]

We think of the Divine Being as that permanent Essential who amidst variable and varying conditions of the universe knows Himself, and others not Himself; between this inner reality and the outer actuality is a continual progression of that by which things are, and of that by which they become other than they are. Trinity seems essential to unity in any and every arrangement of conscious, or even unconscious intercourse of that which is without and of that which is within; there is the central essence, the outer symbol, the comprehending thought. This trinity exists in our own natural, sentient, intellectual, emotional ground of being; and is as a spark from the Heavenly Substance. God, unfolding His own fulness to Himself, or knowing Himself, is the Divine Father; God, manifested in the all-ordering principle of the worlds, is the Divine Son; God, transforming, renewing, sanctifying, is the Divine Spirit.[2] To know and love and meditate upon the Divine Trinity, is not a vague, meaningless, useless exercise of our powers; it is the provided remedy for repair of our mental and emotional waste in life, it is the excellent means for sublimation of all our faculties. To know God, and ourselves—as

[1] "The Christian Trinity does not spring from the fancy or the ear, but from the nature of things. As the difficulty of the doctrine is supposed to arise from seeming contradiction, it might be expected, that, when we came to act upon the different parts of it, we should find ourselves entangled and impeded by interfering duties and obligations; but that is not the case. We may act and pray to God; to Father, Son, and Holy Ghost; as we are commanded in Scripture; and never find ourselves, in fulfilling one duty, neglecting another. Thus the doctrine of the Trinity is intelligible in practice."—Hey, "On the Articles of Religion."

[2] "Yet, we do not deny that on all these subjects we speak with stammering tongues, and use a language which is suited to the infirmity of the flesh. St. Augustine, though belonging to the Latin Church, which adopted the use of the expression 'Personæ,' says, 'Tres Personæ, si ita dicendæ sunt.'"—Rev. James Gylby Lonsdale.

"These divisions meet in the Unity of God: for the Father is the author of Holiness; and the perfect redemption is by the Holy Ghost; and by the Son all things were made that were made. . . . In this conception of faith we have a monument of God's inconceivableness; not merely as it is supposed, but as it is the subject of our thought and apprehension."—Nitzsch, "System of Christian Doctrine."

in God, is that true consciousness, of an Existence ever and evermore to be glorified, which can never err. "Love towards a thing eternal and infinite feeds the mind with pure joy, and is wholly free from sorrow: this is to be greatly desired and strenuously sought for."[1]

"Lord, make us loving, that our eyes may see
The light on all things love alone can scan;
Showing in all Thy works, some trace of Thee,
Thy mark impressed on every child of man."

This gladsome and accurate knowledge gives the fact that Creation manifested the Trinity. The various grades of formative power, upholding influence, glorifying principle, are that diversity of operation which is a true history of Divine Revelation in three centres of manifestation. God—as the omnipresent, the eternal, the almighty; and these everywhere, at the same moment in fulness, πλήρωμα; cannot have any local manifestation, or special glory, δόξα, otherwise than by His own will. Richard Hooker said—"Our soundest knowledge is to know that we know Him not as indeed He is, neither can know him: and our safest eloquence concerning Him is our silence." Then he adds—"Our God is one, or rather very Oneness, and mere unity having nothing but itself in itself, and not consisting (as all other things do besides God) of many things. . . . In which essential unity of God a Trinity personal nevertheless subsisteth."[2] Doubtless, the Trinity is eternal; God always comprehended Himself, and as able to go forth from Himself, and as able to return to Himself; all actualities, possibilities, and results are eternally before God; and this relation of God to Himself and to the world is a natural relation, a metaphysical relation, an ethical relation.[3] He manifests Himself, by His

[1] "Spinoza," chap. iv., p. 123, by Frederick Pollock.

[2] "Ecclesiastical Polity," bk. i. ii. 2: Richard Hooker.

[3] "Christian Dogmatics," § 56: Dr. H. Martensen. "It is the doctrine of the Trinity alone that affords a perfect protection against atheism, polytheism, pantheism, and dualism. For the absolute distinction between the Divine essence and the world is more securely and firmly maintained by those who worship the Trinity in Unity, than by those who do not reverence the same. It is precisely those systems of monotheism, which have in the highest degree excluded the doctrine of the Trinity, and have prided themselves on that account—the Jewish and Mahometan for example—that have led, on account of their barrenness and vanity, to the grossest pantheism. With the doctrine that the Word, which is

own will, as localizing the matter, the limits, the forces of the worlds. He manifests Himself, as filling the gulf between Creator and created, by That being as this in the God-man. He manifests Himself, in joining the finite life and knowledge and power of the human heart and mind to the Infinite ; so that the high and lofty, who inhabiteth Eternity, dwells in the lowly and contrite, making him an abode of the Holy Spirit (Isaiah lviii. 15).

Unity, when we think of the Divine Nature, is not as the numerical basis of calculation ; and is more than the antithesis of many : for God is not only one essence, but the self-inclusion of what He is at unity with Himself. This unity is individuality, apart from other unities—even as time is not space, nor is space energy. God, as Father, is not the world —but of whom the world is. God, as Son, is Deity revealed. God, as Spirit, is within us—mingling with our being. God is not one living power manifested in three ways ; for there may be a threefold manifestation, yet no essential Trinity ; nor do we say—God, in one aspect, is the Father ; in another, the Son ; in a third, the Holy Spirit ; but we hold that in the Trinity of His Being are the three causes of the triple manifestation ; and these three are the Powers whom we call Persons, or Subsistencies. There is in every one of them what constitutes personality, that is, self-consciousness : every one in Unity, every one a Trinity of Might, Infinitude, Eternity Every one, as Trinity, is with us as Father, Son, Spirit ; and every one is with us in the unity of His own threefold nature —as the Eternal entering time, as the Infinite entering space, as the Almighty giving energy to all forces.

God is no longer the unknown God. In transcendental Personality and definiteness of operation and teleological

God, became flesh, there arises the same necessity of conceiving God as personally united to man without sin, as there is a necessity for absolutely distinguishing between the Divine essence and human nature. Faith in everlasting holy love, which is God, can only be theoretically and practically realized through the cognition of Him who is the perfect and eternal object of divine self-knowledge and love ; that is to say, by conceiving the love of the Father to the only-begotten Son. Finally, the full animating nature and communication of the God, which admits neither a diminution nor a restriction of His essence, can only be preserved by the trinitarian doctrine of the Holy Ghost."—Nitzsch, "System of Christian Doctrine."

purpose He has made Himself known. He is present, has noticed the problem of sin, has solved it by the Cross. The transcending fulness, that clothed Himself with Creation, became an Intensive Infinite, and assumed our nature as the Incarnate. The inaccessible Height condescended first to those inferior realms of created beings who are not Himself, and then further condescended to human beings that they might be made as Himself. The possibilities and eventualities of these Revelations are infinite and eternal.

"Now Heaven and earth are to our bliss consenting,
And all the Godhead joins to make us whole.
The triple crown of mercy,
Is ready for the suppliant's brow,
By the Almighty Three for ever plann'd,
And from behind the cloud held out by Jesu's hand."

Keble, First Sunday after Trinity.

We are thankful that our Father reveals Himself in the visible, the bountiful, the beautiful. He is not merely a Power, but a Person, who lives and thinks and loves—He is the Infinite before whom the meanest of us stands—as in His very presence. Everywhere in the world we see the impression of the Infinite. The Supernatural is in the depth of every heart. The idea of God is a form of the idea of the Infinite, and the mystery of the Supernatural is delicious and entrancing. His Presence, thus revealed, is not as one made, or as created, but as Begotten in us—not by nature itself, but by that which is behind, above, and beyond nature—God in us.

"It is the heart and not the brain
That to the Highest doth attain."

Longfellow.

The pleasure in the pathless woods, on the lonely shore, amidst mountains sublime, is the mysterious attempt of our spirit, by means of nature, to be at one with the invisible, mighty, eternal Power, of whom nature is the gorgeous symbol. In supreme moments we so pass to the furthest frontier of thought and emotion, as to transcend human conditions, and catch that far-off light, and rest on that final support which, flesh and heart failing, are our strength and illumination for ever. The blessedness of devotion is earlier and greater than the colder satisfaction of thought. Our religious nature

expresses itself in experiences which lift us above the things of time and sense long before we deal with religion as an object for the exercise of our reason. It is not the loveliness of sunsets and golden clouds, the splendour of the summer and autumnal garments of our fields and woods, nor flashing waves, nor movement of stream, of bird, of beast, of man, that makes us sublime: it is the power, the beauty, the goodness, the great secret under all, that nourishes awe within our heart. That great secret, shrined in the soul, speaking through the intuitions of our religious sense, is a veritable thought and speech from the living reality of all.

> "Speak to Him, thou, for He hears; and spirit with spirit may meet;
> Closer is He than breathing, and nearer than hands and feet."
>
> *Tennyson, The Higher Pantheism.*

Science rejoices in such a God, from eternity to eternity the same. The universe, by an indwelling Deity, becomes sublime; and is ever, in its ordered ceaseless change, new-born moment by moment; and is interpreted by an unchangeable Spirit who, with varying abode, reveals a Divineness, ever new, in the wisdom and intelligence of men. Their thoughts of Him are not accidental; every one has its necessary relations to a true cosmic-conception, the organic whole of that eternal order which every truth manifests. All truth is, indeed, by a Divine process of self-revelation. We cannot of ourselves, apart from the Divine side of our rational nature, ascend. The initial, the potential thought in us, is given. It does not mechanically constrain, but enables us to know the true, live the true, become the true. The organ by which we receive it is not, at first, by faith; rather by potentiality of intelligence accepting the faith; and the reason of it lies nearer to us than does any external authority. Thus, the relations between God and man, Eternity and time, Infinity and space, are apprehensible though not comprehensible; and heavenly realities come into near relation. Religion and science discern a purpose in the pathway of worlds, working by law—beautiful, profoundly mysterious—awful even to the good, to the wicked very terrible. A purpose which we endeavour, in our further Themes, more fully to disclose as revealed by God and as verified by man—a purpose very glorious.

"Negligentia mihi videtur, si postquam confirmati sumus in fide, non studemus quod credimus intelligere."—Anselm.

"O Thou Eternal One, whose presence bright
All space doth occupy, all motion guide,
Unchanged through Time's all-devastating flight!
Thou only God; there is no God beside!
Being above all beings! Mighty One
Whom none can comprehend and none explore,
Who fill'st existence with Thyself alone,
Embracing all, supporting, ruling o'er,
Being whom we call God, and know no more!
* * * * *
My lowly thoughts can soar,
'Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude."

Russian Anthem, translated by Sir John Bowring.

THEME V.

THE MYSTERY OF THE UNIVERSE.

"No one can be so insane as to deny that the universe, from its atoms and ethereal vibrations to its worlds and systems, is crowded with apparent indications of a forethought, science, and skill, compared with which those of man are scanty and clumsy; and, in a word, with what look like the manifestations of all-pervading purpose, embracing the whole, yet not neglecting the minutest part."—E. R. CONDER, M.A., *The Basis of Faith.*

". . . The yet veiled rules the future, and behind the dim Unknown
Standeth God within the shadow, keeping watch above His own."
LOWELL, *The Present Crisis.*

STATEMENT of our Argument.

The only theories concerning the origin, maintenance, and destiny of the universe, which the foremost thinkers of the world, theologians and scientists, count worthy of consideration, are Evolution and Creation. Unbelievers in Revelation have misused Evolution as a means for spreading secularism, materialism, atheism; and not a few believers in our Common Faith have been so alarmed as wholly to refuse the system. Our contention is, and on behalf of Evolutionists themselves, that Evolution, as a theory of the universe, is too narrow for the numerous and astonishing facts—so skilfully and laboriously ascertained; and only partially indicates one of the modes in which the origin and continuance of things may be scientifically investigated. That it is one of the modes, seems experimentally and philosophically verified; but it is not less manifest that no reason has been advanced, and no facts give evidence to prove, that by means of evolution nothing ever became something; or that the little as nothing ever became great; or that one thing ever became another thing; apart from redistribution of matter, effected by force from without and by action within. No one thing, nor any series of things, has at any time, or anywhere, been self-evolved—whether by voluntary or involuntary action. The fundamental doctrine of

Evolution may be thus stated—"the whole world, living and not living, is the result of the mutual interaction, according to laws, of the forces possessed by the molecules of which the primitive nebulosity of the universe was composed."[1]

There is nothing to be afraid of in this. We may hold that God gave all these powers to the primitive nebulosity, but we have no proof, rather the contrary. None of us think that the nebulous mass made itself. It seems likely that whatever constituted the mass, did not abdicate its place, and leave that which it had made to be all in all. The molecules and the energy of the molecules are not one and the same thing: they stand to one another as place, or locus, does to power. That Energy is a thing distinct and separate from molecules is clear, from the fact that there are other than molecular forces: forces which control the molecular. To say that the Energy moving the molecules so that they became masses, out of which were formed the other masses which constituted the galaxies, which broken up again formed the constellations, and once more broken made the stars, and again once more made the satellites, then ceased to be energy and retired from business, is a strange assertion. Is it science, or presumption, to assert that every nebulous mass contains in itself all that will ever be made of it? Is it not a fact, that one Supreme Energy, or Power, holds all things; and traverses the universe more quickly than our thought; indeed, is everywhere at once? Does any competent scientific man maintain that this Power is neither more nor less than molecular motion? Will any maintain that the nebulous mass, out of which was formed our own system, never received any other than molecular forces? that surrounding space, and the far-off worlds, never sent any influence of any kind to quicken and control its progress? That mass, we are told, was the seed out of which grew our sun and his attendant host; does any acorn, or any seed, contain in itself all the powers it will ever possess; or hold at any one time in its embrace all that it was, or is, or will be?[2]

[1] Professor Huxley in *Academy*, Oct., 1869.

[2] Professor Helmholtz showed in 1854 that the nebulous matter need not have been fiery. In the same year Sir W. Thomson declared it was probably solid, and might be like the meteoric stones.

We maintain that scientific research into origins, and the exercise of severest philosophical investigation, reveals everywhere in the universe an energy that is not of the universe; and that to this Energy are due all the phenomena of matter, of motion, of life, of intelligence.[1] We endeavour to show, that the operations of this Energy are best described by a right use of the word "Creation." We aim at so arranging the process of investigation, that every thoughtful person, apart from any special scientific training, may honestly and fully accept whatever facts our many praiseworthy investigators reveal; and, then in thankfulness to them, fairly think out, for confirmation of his trust in God and Revelation, sufficient unification of knowledge—as to attain an approximately true theory of the universe, and adequate proof of the truth of Holy Scripture as to the origin of things.[2]

"Come with me . . .
And read, what is still unread,
In the manuscripts of God."

The aim of scientific research is twofold; 1. to pass by means of the seen and known to that which is beyond our present knowledge; 2. to define and co-ordinate the known under some general law. The former discovers and investigates phenomena; the latter by Analysis, Correlation, and Synthesis, questions and tabulates them until a dominating principle is found. The present research is in the latter field of investigation, and is an endeavour to formulate all known manifestations of Energy into a true theory of the universe.

On the 1st of July, 1858, two treatises were read before the Linnæan Society of London: one, "On the Origin of Species," by the late Dr. Darwin; the other, "On the Tendency of Varieties to depart indefinitely from the Original Type," by

[1] "Since there are manifestly in things various kinds of powers, and very different excellences and degrees of perfection, it must needs be that in the order of causes and effects, the cause must always be more excellent than the effect; and the Self-Existent Being, whatever that be supposed to be, must of necessity, being the original of all things, contain in itself the sum and highest degree of all the perfections of all things."—Dr. Samuel Clarke, "The Demonstration of the Being of a God."

[2] "I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations."—Sir W. Thomson, Address to British Association, 1871.

Mr. Alfred Russell Wallace. They were two able attempts to explain the origin and continuance, extinction and succession, of all organized beings.

Apart from agnosticism, which, acknowledging its ignorance and impotence as to affording a true theory of the universe, cannot help us; and must be regarded as the unreasonable flaunt of despair; only two theories concerning the genesis of things are counted of any real value. One the creative process; the other evolutive.

Evolution means: 1. to evolve or unfold one thing from out of another; 2. a series of continuance of unrolling and evolving.[1] As used to explain the origin, continuance, and innumerable variety of phenomena, it signifies that all things, organic and inorganic, began to be, and are continued by ordinary natural law; and that all varieties are unfoldings of potentialities from within by means of external conditions.

Scientific definitions, if inexact, are of little value; and it is certain that Evolution is both inexact and incomprehensive. Inexact, for it assumes, and yet ignores, the operation of a power external to the force which correlates and differentiates internal and external conditions.[2] Incomprehensive, by taking for granted that nature is adequate, of herself, to make and maintain what is—though all science indicates that nature creates neither force nor matter. This may be enforced as to the laws of motion. The laws of motion are asserted to be immutable. This, unless nonsense, means as to the first law—that a body remains at rest, or in uniform rate of motion in a straight line, unless operated upon from without; as to the second law—the change of motion is equal to the degree and direction of force; as to the third law—reaction is equal to action, and in the contrary direction. He who will think, sees from this that these are not laws made by nature: they are laws to control nature. The energy effecting motion acts in accordance with itself, and is controlled by itself; nature

[1] "*Evolvo, volvi, volutum*, to roll out, roll forth; to unroll, unfold."—Dr. W. Freund, Larger Latin-German Lexicon.

[2] This may be denied; but it is well known, that though the best scientists regard evolution as a mode of Divine progress; others, specially those who refuse Divine Revelation, represent nature as acting of herself apart from any derived power.

does not evolute laws, she has nothing to do but to obey them.

Physical science, moreover, cannot accept the dogma—"Worlds are eternal"—for there is no known perpetual motion; and the present laws have sprung from a former state, wholly different; otherwise, the science on which we base our proof is itself inexact: nor can we receive the statement—"all being was evoluted, by natural causes, from non-existence"—for that means, the things which are evoluted themselves before they began to be. Evolution, as commonly propounded, can only be true by getting out of a thing more than is in it—in which case it is not evolution; and by giving to the structureless the potentiality of structure; and by endowing not being with the essence of existence. Atheistic Evolution undertakes these impossibles; but as we cannot know that matter began, of itself, to live; nor that the monad, so evolved, was potentially the first human being; Evolution neither scientifically explains the origin of things, nor gives an approximate physical interpretation of life; and to postulate the unknown, whether as to the eternity of matter, or the origin of present physical laws, for explanation of the difficulties is unscientific.

Evolution not only affords no approximate account of the origin of matter, nor of mechanical forces, nor of chemical affinities, nor of mental and emotional processes; it is likewise unable to explain, except in a way that is not evolutional, how a force acting in a straight line can, apart from any other force, be deflected; and it cannot show that the invisible is more able to change its state than is the visible. Notwithstanding these incompetencies, frankly enough acknowledged by some of its professors,[1] it assumes the power of death to produce life by means of ordinary natural law; asserts that the first monad evolved was, potentially, the first human being; and that though there was a beginning, it was so indefinite and unspecialized as to be no real beginning.

The approximately correct scientific view may be thus

[1] "It is necessary to remember that there is a wider Teleology, which is not touched by the doctrine of Evolution, but is actually based upon the fundamental proposition of Evolution."—Professor Huxley, *Academy*, October, 1869.

briefly given :—Our earth was brought to its present state, through a series of differentiating progressive formations, from a state as utterly featureless as is a germ. It was not evoluted, for it is connected in every part with interior and exterior conditions ; and it has special systems of movements, changes, growths, related to integration and accretion of substances and forces from without. We think that every sphere in space, probably, had a somewhat similar process of growth. A crystal, though lifeless, makes some approach to life. It begins with a nucleal molecule, enlarges by external accretion, but has no power of reproduction. Plant and animal life begins with a germ, grows by imbibed nutriment, passes through stages of development, produces germs, and dies.

Dr. Darwin supposed that at first there were a few typical forms, but he had no scientific explanation of their origin ; and conscious of other defects in the theory of Evolution, sought to correct them by the term " Natural Selection." We may thus express the meaning :—The first monad, in some unknown way, evolved from within itself a larger, stronger, and more adventurous monad ; and this by continuous stress, possessing capacity of fuller variation and development, ascended to that perfection of organism—a human being. This meaning evidences that the process includes more than the word evolution covers : more force, more substance, more life, than were in the first monad ; so that the progress is not evolutional, but by differentiation.

It has always been felt that Evolution and Natural Selection, however extended and modified, did not synthetically co-ordinate all known facts under a general principle. Who can think of, much less explain by Evolution any process by which, of itself, anything becomes what it is not ; the invisible, visible ; stable equilibrium, unstable ; a straight line, curved or spiral ; seeing that nature neither creates force nor matter ? In all this something comes from without, therefore not evoluted. Evolution in no wise accounts for the highly organized brain of the lowest savage—a brain far in advance of present need : therefore present need has not developed it. We also observe that savages cannot so easily be taught as the man who has a long line of thoughtful progenitors : which

means that ancestors, most differentiated by outer forces acting on inner powers, produce the more capable children. How can the unconscious work on to special ends apart from a guidance not its own? It is a miracle of faith to believe that natural selection made the tree, and the bird that sings in it; the flower, and the bee that sucks it; not only man, but his art, science, civilization, religion.[1] It is a scientific fact and the proofs are countless, that an Energy, differentiated in every substance and force of nature, metamorphosed from elements not living that which was the germ that became the tree; and whatsoever it was that became the bird and its song, the flower and the bee, the man, his art, and all that beautifies our lives. Natural selection, no doubt, in the way that nature acts, differentiated the wing of the bird, the fin of the fish, and the foot of the mammal; but how, by natural selection, æther and the optic nerve and the external eye produced human vision, who can say? In what sense was our intelligence potential in cosmic vapour? Has the same intelligence come out in Venus and Mars and the Moon? If so, how came the cosmic dust to have such an understanding? Those who profess ability to think this out, endow matter with all the potentialities of life, of sensation, of emotion, of intelligence; and with that directive purposive determination which preserves itself from innumerable accidents, and without any directive purpose accomplishes a purpose. Even supposing such endowment to be real, much more is wanted. We have to say that nature not only means the sum of phenomena presented to our experience; but the totality of the past, the present and the to come, the visible and the invisible. Now, if nature includes everything, there is no room outside for the Supernatural: all may be Supernatural as, indeed, all is; but what scientific man has any such meaning when commonly speaking of natural laws and forces? We cannot accept a system which professes to evolve from within a thing that which was never inside it. In opposition to such a theory, we contend that even the supposed laws are not an explanation, but only an attempted description of the supposed facts. Laws have as much to be

[1] See "The Creed of Science," p. 33: William Graham.

accounted for as anything else. Who and what originated laws? How is it that the seed contains the starting point and force for so many changes? Where and what were the seeds of worlds? What was the loom? who the weaver of the web of life, of joy, of beauty, this universe? How is it that idea, purpose, sway everywhere? Adaptation is in every part. Harmony, the all-embracing plan. From every point diverges countless lines of progressive series of occurrences. At every point innumerable lines of causation converge, like rays in a focus, every cause itself an effect of countless causes. Evolution solves none of these mysteries. We offer a solution: every known change, whether organic or inorganic, being wrought by distribution and redistribution of matter and force, the approximate theory of the universe, and the true formula explanatory of all origins should be thus expressed:—

The Differentiation in Time of Eternal Power or Energy in all the forces and substances of the universe; effecting distribution and redistribution of matter; is the cause of every change as to form, as to life, as to intelligence.

This formula, while exact and definite, is sufficiently comprehensive to cover all creative processes; to co-ordinate and confirm all those marvellous details of organism and function which manifest the kinship of all life. It only postulates one Eternal Power, represented in all phenomena.

> "The very law which moulds a tear,
> And bids it trickle from its source,
> That law preserves the earth a sphere,
> And guides the planets in their course."

A Power which began time by the beginning of things; a Power by which things that were not passed into the ordered solidity of nature; a Power which it is the glory of modern science to have demonstrated. The formula renders approximately thinkable the advance from the indefinite diffusion of matter to the attenuated nebulæ, thence to the fire mist, and on to the ordered solidity of nature. It brings into order the observed advance of life power, extending from the protoplasmic life that knows not itself, to the genius of Shakespeare and the sublimity of Milton. It accounts for a universe

so much the same through ages that change seems to be almost absent; yet so changed, even in its minutest part, that for no two consecutive moments of time, in no two contiguous points in space, in no two particles of matter, can anything be identically the same, or exactly similar to any other thing. For a process so stupendous, no narrow meaning, like that of the word Evolution, avails: the process, from beginning to end, is by Differentiation.

The formula may be thus applied.

i. As to matter.[1]

Unthinkable as may be the creation of matter, that it was not created is more unthinkable; but we thus reason:—All chemical changes are by differentiation of forces. Phosphorus may be yellow, or white like porcelain, or black, or red. The red is not poisonous, the other three are active poisons. Oxygen, sustainer of life, when uncombined and compressed, is most deadly. Experiment shows that chemical synthesis, analysis, affinity, repulsion, are resultants of differentiated force. When we understand the nature of the affinities and repulsions of particles, we can alter to an indefinite extent the resulting combinations, and continually produce things which had never before existed from the beginning of time.

To obtain a definite base for Physical Science, we regard the diagram of an ultimate particle as a mathematical point which has no configuration: nevertheless, experiments in approximate vacuum and in Chemistry show that the atoms are really substantial things, knowable and ponderable, and not mere force points.

Now, as Science requires these to be as nothing, Philosophy agrees with Science and sees no difficulty in the thought—that as force points, however infinitesimal, are themselves a

[1] Newton thus defined matter—"It seems probable to me that God in the beginning formed matter in solid, massy, hard, impenetrable, movable particles, of such sizes and figures, and with such other properties, and in such proportions to space, as most conduced to the end for which He formed them; and that those primitive particles, being solids, are incomparably harder than any porous bodies compounded of them; even so very hard as never to wear or break in pieces, no ordinary power being able to divide what God Himself made one in the first creation."

collocation of energy; so the ultimate particles are combined and differentiated from some one original substance, or from an indefinite diffusion which had no configuration. These particles, aggregated by Differentiation of the primal Energy, constitute those nebulæ, the large and faint, in which the process of differentiation seems hardly to have begun—they, afterwards, form the mists of fire and of light; and, then, are further differentiated and concentrated, during varying cycles of ages, into the nuclei of suns and systems and constellations.[1] The material process is in no wise and in no part evolutional; there is no "struggle for life" amongst metals and gases; nor "survival of the fittest" among molecules; all survive, all being fit. The process is shown to be differential by the fact that all known matter, solid, fluid, gaseous, ultra-gaseous, assumes any and every form by differentiation of force. Evolution conveys no instruction regarding the earliest stages of things. Whence and how the first perfectly homogeneous matter? In what manner was that equably or unequably diffused through space? How was it that the first matter did not eternally remain as it was? Differentiation affords an adequate principle. If the present elements and forces were potentially in the first matter, though actually nowhere, the miracle is great and confirms our assertion—that nature, in every part and always, was and is supernatural and miraculous.[2]

[1] If we think of the solar system as having been formed by a precise, uniform, calculable, evolutional process, our thought is erroneous and inadequate. The sun is not fixed, it moves round a larger luminary; the planets do not move in perfect and fixed ellipses, every evolution deviates from every former path, no two ever did or ever will exactly coincide; the comets are not a constant number, new ones come and go. No cycle of motion, in heaven or earth, so science asserts, is at any time exactly repeated. The forces at work in nature are so complex, their action and reaction are of such vast extent, that there is never any complete return to a previous state. That useful statement of science, that like causes produce the same and equal effects, is only true in ordinary matters. In a comprehensive view of things, taking a teleological scientific conception of matter and force in every philosophical system of the universe, we are forced to the astounding admission: cause and effect are never the same; and, so far as we can tell, never were and never will be; there is always some new factor in time, or place, or degree. As for the earth, it is receiving, year by year, a slight increment of its bulk at the expense of the meteor streams. Probably, to that extent, there is less food for the heat, light, and power of the sun.

[2] See "The Supernatural in Nature" and "The Mystery of Miracles."

ii. As to Force and Motion.[1]

The sum total of force and motion, so far as experiment and reason extend, can never be diminished or increased by the automatic action of any or the whole of its separate parts.

If we assume, as Kant did, that some parts of the chaotic mass were more dense than others ; and that these, by gravitation, gathered around them the rarer matter of the intervening space ; this must be corrected by the fact that nuclei, thus formed, would be drawn to a common centre ; and then we should have—not collections of bodies, like our solar system, but a single sun formed by the combination of all. The theory of vortices, now held, gives many centres ; but no adequate explanation of the many. The only probable, not to say possible, mode by which we obtain masses moving round other masses, is by differentiation of force.

> "Knowledge is proud that he has learned so much ;
> Wisdom is humble that he knows no more."
>
> *William Cowper*, *The Task*, book vi.

iii. Formative Power.

There is everywhere an automatism, the energy of which Physical Science will not allow us to regard as an essence of matter, rendering the earth, even the universe, as an organism : rivers embank themselves, seeds root themselves, sensitive but irrational creatures sustain and reproduce themselves, as if by knowing how. By this energy nature is formed, is sustained, is interpenetrated, in every part. In the movement of the mass every unit has its separate motion. The blast that rocks the tree, shakes a different world in every leaf. The science of it we call "Morphology."

Atoms and molecules arrange themselves in crystal shape, living plant, intellectual man. Breathe on those fern-like forms which overspread your window panes on a frosty morning ; so soon as you cease breathing, the film by action of

[1] Mr. Herbert Spencer speaks of force as "a certain conditioned effect of the Unconditioned Cause—the relative reality indicating to us an Absolute Reality." Then, it is a revelation of the Absolute ; indeed, the only satisfactory explanation of force is—"Expression of Will." Nature is the product of force, and is maintained by force, not blind or merely mechanical, but that kind of force which produces nature for the sake of its every part, and its every part for the sake of the whole.

differentiating force, which seems alive, moves in radiate lines. Further, take a piece of clean glass, pour a little water over it in which a crystal has been dissolved, and, when the solution has become super-saturated, splendid branches of crystal form as the water evaporates; feathered spears radiate right and left, and form various nuclei, with magical rapidity in all directions. Gold and silver crystallize in a cubical, bismuth and antimony in a hexagonal, iodine and sulphur in a rhombic form.

Allotropism, the capability of compound bodies of identical composition to take more than one shape, is by differentiation. The odour of apples is pleasant, and that of rancid butter disgusting, yet, it is stated, both are from substances formed of the same elements and in the same proportions. Cataclysis represents that change wrought in two substances by the mere presence of a third substance: they are wholly changed, and this not changed at all. The explanation is found in differentiation of forces, not in evolution. Numerical differentiations are everywhere; and in botany the numbers three and five and their multiples are remarkable.[1] As to the differentiation of Animals and Plants, at one end are monads so minute as to be imperfectly visible, though we use microscopes of highest power; at the other end are gigantic animals, and trees of more than four hundred feet in stature. The process is by a displacing of old molecules and a grouping of new by a determinate regulating of structure, of form, of magnitude.

iv. The process of Life.[2]

Protoplasm,[3] formed from inorganic matter by differentia-

[1] "Leaf Arrangement of the Cranberry," "Proceedings of the Royal Society," 1879, No. 172; and of 1874, No. 152, p. 301: Hubert Airy, M.A., M.D.

[2] Life is not by a mechanical evolution: "Living matter is not a machine, nor does it act upon the principles of a machine, nor is force conditioned in it as it is in a machine, nor have the movements occurring in it been explained by physics, or the changes which take place in its composition by chemistry. The phenomena occurring in living matter are peculiar, differing from any other known phenomena, and therefore, until we can explain them, they may well be distinguished by the term *vital*."—Professor L. Beale, F.R.S., Note appended to Croonian Lecture, "Proceedings of the Royal Society," xiv. p. 232.

[3] Professor Huxley says it is the seat of all organic life. Dr. Lionel Beale, probably with more correctness, puts bioplasm in the place of protoplasm. We are also told—"Living protoplasm owes its property of life to the presence of aldehyde groups, which are characterized by intensely active atomic movement." This latter, scientific term, may mean that bioplasm is differentiated protoplasm.

tion of force, by further differentiation becomes the material basis of life.

Force called "vital," a differentiation of Eternal Energy, instantaneously converts dead matter into living substance, gives it a nucleus, and within that a nucleolus. This life-force is not the sum of the energies of physical forces; nor evoluted, for, though every organism is the product of pre-existent living matter, not one pre-existent living particle continues to live in the new organism. It dies in giving life, and the life is not given to the old substance, but to new and ever fresh arriving material.

Vitality is not the sum total of protoplasm: protoplasm exists apart from life. We may have all the material constituents of protoplasm before our eyes, but they are dead: only by a differentiating force is life obtained.

Though the life-substance, even when microscopically examined, seems one and the same for all, which in part accounts for the continued production of similar living creatures, the life-wave of differentiation is so marvellous that it is never, for any two consecutive moments, composed of the same particles; never produces two organisms which are perfectly identical; and is for ever and ever differentiating all living structures. It is evident, the whole process of nature and of life being by differentiation of energy, that we are rid of the absurd figment—"spontaneous production."

v. Plant Life.[1]

There are as many minimizing gradations from the tiniest moss to the primal forms; as there are ascending ranks from that moss to the gigantic Wellingtonia of California. This mighty range of being is of one common bond, indicating unity and determinateness of energy.[2] There was no root of confusion growing up into order—beautiful as various.

[1] "Solar light and heat . . . supply to each germ the whole power by which it builds itself up, at the expense of the materials it draws from the inorganic universe into the complete organism."—W. B. Carpenter, F.R.S., "On the Application of the Principle of Conservation of Force to Physiology," *Quarterly Journal of Science*, April, 1864. This mechanical statement is only a part of the whole case, we must add—the mode in which that power is exerted depends upon the germinal capacity obtained from ancestors, though not specially given to every particular germ.

[2] It is among the special offices of plants to appropriate and differentiate mineral materials, organize them into structure; and, thus, prepare them for that further differentiation by which they are taken into and form parts of animal life.

The likenesses, traced back to more and more primitive forms, merge in greater similarity—till identity is attained. In tracing the likeness up, Algæ, or Seaweeds, connect themselves through many intermediate forms with the Lichens and Fungi. Ferns, Club-moses, and their neighbours, lead the way from flowerless to flowering plants. The Monocotyledons (one seed lobe), and the Dicotyledons (two seed lobes), are supposably developed from one common stock.

The process, by which energy manifests itself in natural, materializing, and life-giving operations, is so extensive that possibly, in time's measureless ages, all the substance of the universe may in its turn be made to live.

vi. Animal Life.[1]

Is based on the same substance as vegetable, but a differentiation of force gives the higher activity. The process is wrought by adaptation of organs to functions and their cosmical relations. An organism tends to this or that, with seeming indifference; and the apparently identical develop into widely different beings by a differentiation of force effecting a redistribution of matter

Man, feeding upon non-intelligent substances, by functional operation, produces blood; which, by further functional operations, becomes the grey matter of the brain; and this, by cerebration, is the vehicle of thought. This thought, in its differentiation, constitutes the distinctive genius of Plato and Shakespeare, of Raphael and Newton. We may, if we please, say—"All this was potential in the fires of the sun;" but that will be rhetoric, not a scientific explanation of a mysterious fact. We may as well say—"Aquosity explains the properties of water, and cerebration tells us all about thought." There are many influences which we cannot measure with our galvanometers, or weigh in our most delicate balances; and it were well if scientific men said more plainly—"Science, even

[1] Even the simplest protozoon does not translate the inorganic into the organic—that is done by the protophyte; the work of the animal is to take up organic substances and further differentiate them in higher life. This universal unceasing toil, carried on, if we regard our planet as a whole, without a moment's intermission, is very grand. Not only does this differentiation go on in favourable places, but everywhere: on the verge of eternal snow, on the burning sands of Africa, and in the boiling crater of mineral springs.

when exact, so far as human knowledge goes, walks through darkness up to God."

When appropriate conditions of warmth, moisture, nourishment, are supplied; the energy, of which protoplasm is the seat, carries the germ through a brief recapitulation of the ancient history of the species. This process, called heredity, hands down the parental likeness from generation to generation: not so that the child is evoluted from the parent, for the epitome of the child is not folded within the parent, nor the oak within the acorn. The development of the embryo is by accumulation and redistribution of fresh matter, and by adjunctive force of the suitable surroundings.[1]

Since plants give multitudes of seeds and animals produce myriads of offspring which the earth has not room for, it is evident that vast numbers must perish. This subserves many purposes, not the least of which is the carrying away of the weak, and hence we are told of a law—"the survival of the fittest." It is a law on which scientists have laid too much stress as to the origin and continuance of species. The fittest do not always survive. The earliest ripe and best fruit and seeds are most readily devoured. The animal feeding furthest away is in greatest danger. The bird of strongest wing may be driven out to sea by a tempest. The largest and highest flying gnat may be first caught by the swallow. In civilized society, the danger exists, that the improvident and weak-minded, who marry early and have many children, may not only outnumber but overpower the discreet. The fittest, in many cases, do not survive; the race is not always to the swift; nor is the strong sure of victory.

[1] Kant thought that it is the special peculiarity of the living body for the parts to exist for the whole, and the whole for the parts. We may still take this view, for though we know that the living body is an aggregation of quasi-independent cells, each, like a torula (yeast-plant), leading its own life, and having its own laws of development; the aggregate is dominated and kept working toward a definite end by special harmony of the units, and the units are so in harmony that they have the potentiality, or power, or apparatus, of control. It is clear that if the parts exist for the whole and the whole for the parts, we have proof of foregoing contrivance. 1. Conception of the end. 2. Conception of the means. 3. Realization of the means. 4. Realization of the end. The universe as a whole, and a living body as a part, have undoubtedly the appearance of being the result of the most careful and far-sighted calculation and deliberation.

vii. Missing Links.

Notwithstanding the observed unity of substance and plan of construction, which extends through all life, we cannot run up all the differentiations in one exact line to the origin of highest plant or of highest animal.[1] The missing links, even if all found, would not establish evolution as a true theory of life; but be the historic unfolding of that Energy whence all life is; nevertheless, by the known we attain to the unknown —reason begins where experiment ends.

We thus proceed:—We observe that the Batrachia, in the process of a threefold gill stage, succeeded by air-breathing existence in their higher state, represent worlds and worlds of life, which are now only feebly represented. In tracing the descent of the horse from a five-toed ancestor; in detecting the modification of our lungs from a swim-bladder; in finding that our arm or fore-limb is similar to the arm or fore-limb of the bat; we attain to the kinship of all life. "What can be more curious than that the hand of a man formed for grasping, that of a mole for digging, the leg of the horse, the paddle of the porpoise, and the wing of the bat, should all be constructed on the same pattern, and should include similar bones in the same positions?"[2]

That is not all: even a fish-tail, in the story of its development, is parallel to the chronicle that records the origin and growth of the whole scheme of living nature. Further, the wide variations which exist amongst the similarly named parts in a fish, a bird, a whale, a dog, a man, present a unity that is truly surprising. What, then, are the missing links missed no longer? Is man descended from a fish? He is, in the same sense that his body—in its constituents and greatly in the manner of its growth and fading—resembles a plant.

[1] A new impulse has to be given to attain every higher point. Man may have been fashioned by an altogether novel process, and then endowed with all human qualities. Or, there may have been a more special adaptation of the highest thing then existing, and a superadding of man's distinctive features. The passage from the most intelligent mammal to man is a far greater mental stride than the structural leap from the lowest to the highest vertebrate. "The babe can become a speaking, reasoning, moral, God-aspiring being; the puppy cannot: that is the true difference."—George Warrington, "The Work of Creation," p. 124.

[2] Dr. Charles Darwin.

Every insect and lobster, every ox and ass, the crocodile, the frog with toe and finger nails, are differentiated phenomena of the ideal, universal, eternal formative energy. The secret is an open secret, but we have been shutting our eyes against it. It is the ancient doctrine of origins. It reaffirms the truth of the old Book. It is the greatest modern scientific proof of the fact—that out of the ground Eternal Energy differentiated man, inbreathed the breath of life, and enabled him to receive understanding of the universe—

> "Because, aglow within the vast obscure,
> God's hand is whitest light."

Parker, and Bettany, "Morphology of the Skate," p. 363, state—"The study of Animal Morphology leads continually to grander and more reverential views of creation and of a Creator. Every fresh advance shows us further fields for conquest, and at the same time deepens the conviction that, while results and secondary operations may be discoverable by human intelligence, no man can find out the work that God maketh from the beginning to the end." We live in a twilight of knowledge, but indications are discerned of an all-pervading Intelligence, and we look for more light to reveal perfect order and beauty.[1]

viii. The Science of Embryology shows the same truth.

To differentiation of the primal Force and form we owe every variety of organism, adaptation of organ, and specialization of use. Hence that the hind feet of the kangaroo, so well fitted for bounding over the open plain ; those of the climbing leaf-eating sloth, equally fitted for grasping the branches of trees ; those of the ground-dwelling, root-eating bandicoots ; are constructed of like substance, on the same pattern—slender second and third digits, enveloped with skin like a single toe furnished with two claws—is only what might be expected. All life, all substance, all force, are one life, one substance, one force. All existing finite life exists by a differentiating pro-

[1] "The history of science shows that the age must be prepared before really new scientific truths can take root and grow. The barren premonitions of science have been barren because these seeds of truth fell upon untruthful soil ; and as soon as the fulness of time has come, the seed takes root, and the fruit ripens."—Cooke's "New Chemistry."

cess; and in every embryo we have, in differentiating process, a modern recapitulation of transformations in the ancient history of species.

Morphology (the science of structure), studied in the history of embryos, shows that all parts of every organism pass from unity to the adult type by almost imperceptible changes. These changes are wrought by differentiation of forces effecting redistribution of matter; and there is an ever-changing balancing or adjustment of the inner and outer forces so that life may be maintained. Natural forces, in a few days, make a chick out of a little protoplasm and a few teaspoonfuls of yolk; and in a few months, from a similar protoplasmic germ, a human being proceeds. Anatomy proves it: take the germ of a vertebrate, or of a mollusc, or of an articulate. At a given point divergence begins; not by evolution as were man, or lobster, or spider, "writ small" in the protoplasm, but by a specialization of force effecting a peculiar redistribution of matter, and an adaptation of organ to function.

The germ is not a Chinese box full of boxes themselves containing stores of little boxes replete with infinitesimal representations of the greater, the lesser, and all future boxes.[1] You cannot take a germ, and at your will bring forth a fish, or a tadpole, or a frog, or a bird, or a man. Every stage of life has its own invisible panorama, not only of descent, but of innumerable differentiating forces.

ix. The same law, or principle, adequately explains those leaps, sports, and surprises in nature concerning which Evolution leaves us in the dark.

The gilled axolotl proceeding to the amblystoma, proves the transmutation of species. Bees, beetles, butterflies, present the egg, the larvæ, the chrysalis, and the winged stages of life. The frog begins as fish, then he has limbs, then he has lungs,

[1] "According to this theory, the first created embryos of each species must contain within themselves, as it were, in miniature, all the individuals of that species which shall ever exist, and must contain them so arranged that each generation shall include not only the next, but, encased within it, all succeeding generations. Hence this theory has also received the appellation of the 'Emboitement' theory. The encased germs have at one time been supposed to exist in the ova, at another time in the spermatic animalcules."—Müller's "Physiology," vol. ii. p. 1446. The evolution theory, in this its first rude form, was refuted by Wolff and Blumenbach. See ibid.

the tail disappears, and he comes upon the land. The changes, whatever their character, are by differentiation of forces ; and nature in framing her strange fellows, the unusual and unwonted, whether a double flower, a dwarf, or a giant, is never more normal than when abnormal. The freaks are as the raising of the veil to reveal new ways and methods ; and nature, touched with a new force, springs more joyfully and alertly forward ; or, as if hindered, turns back. These specific changes may have been more rapid and more frequent in the past than they are now.

Sometimes, the great variation is external : no animal apparently stands more aloof from its neighbours—the serpent, the lizard, the crocodile, which are all from the same stock—than the tortoise ; so much of their skeleton, so many of their scales are altered, in order to present not so greatly a new thing in the way of structure, as a differentiation of the common elements of the reptile body.

Sometimes the variation is internal also : reptiles and birds, closely related, have become very dissimilar ; reptiles being, for the most part, cold-blooded and slow, with a three-chambered heart ; and birds being warm-blooded, active, with a four-chambered heart.

Sir J. Lubbock shows that the larvæ of some insects, belonging to different orders, are of great similarity ; but the larvæ of others, within the same order, are dissimilar. As a rule, lower beings tend downward ; the higher have an upward aim. A differentiating energy clothes itself with phase succeeding phase. Sir Charles Lyell states—"The annals of nature, even from the first, are local and exceptional :" indeed, they are akin to what in pre-scientific times were called "special creations."[1]

Some transformations pass through all their stages within the egg, others chiefly without. In the elevation to higher grades, past history is never fully rehearsed ; neither as to

[1] "The germ of the embryo of vertebrata, in the earliest period of its development, presents not the slightest resemblance to its subsequent form. The various organs in the process of their development do not undergo a mere increase of size from a miniature condition, but we see them actually produced before our eyes. All the tissues of the body are formed from cells, and all the organs are composed of those tissues."—Müller's "Physiology," vol. ii. p. 1446.

time, nor exact speciality of form. The frog's biography of change is of shorter duration than was the progress up to him. A bird exhibits in yet briefer time all that the frog has done; and it cannot truly be said that the bird was at any time a frog or a fish.

Man, the world's epitome and crown of life, though he passes through stages lower than the worm, and is made like all his meaner brethren, was never a worm; nor is he descendant of any known fish, or reptile, or bird; nor was he quadrumanous; any more than he is of the water—though chiefly composed of it; or of the ground—though differentiated from it. Only the perverse or ignorant say—"Man descended from the gorilla." We might as well assert—"His lungs came from the swim-bladder, fish are his progenitors."

It is wholly unscientific to represent that any existing type of fish evoluted the reptile; the reptile, the bird; the bird, the mammal; and the mammal, man. There are visible gaps existing between even nearly related animals; clear, wide, and deep differences in the great sub-kingdom of Vertebrata, where man is king, and the four-footed are aristocrats; where birds and reptiles, in their various ranks, are a middle class; and the frogs and fishes, with meaner fellows, are the lower orders. Differentiations of primal form and force, sometimes by uniform progression, and at other times by leaps and surprises, produce that whole variety of life in which man, though the highest, is a transformation from the dust.

Sometimes there is a law of variations, and sometimes they are correlated; at other times, there is no rule; the influences may be general, or special. The likeness of offspring and parents is never complete, and children differ from one another in every possible way. Horses, of the same parentage, vary in size, colour, strength, speed, and temper. Rabbits will be grey, white, brown, black, or party-coloured. Pigeons change in size, colour, habits; the number of tail-feathers; the size and shape of bill and feet. Dogs, cats, and wild animals are all liable to variations; there is no exception. When white cats have blue eyes, they are generally deaf—not always. Pigeons with small beaks, for the most part, have small feet. In not a few cases, baldness is connected with loss

of teeth ; and where the hair is renewed, there is usually a renewal of teeth. Women sometimes have thick beards. Tortoise-shell cats, with few exceptions, are females. Sometimes, a new character appears in the young animal which is lost in the adult form. Ancient and forsaken peculiarities will sometimes be reproduced : as when Suffolk cattle—horn-less for more than half a century—produce a horned calf. Sometimes the varieties accumulate ; at others they decrease, and, finally, disappear. In all this, there is something super-intending ; and in every change—however trifling, in every return to the old, and in maintenance of uniformity, there is always some special and some general involved relations. There is no chance-work. By acquiring knowledge of these we greatly modify animal and vegetable forms. Doubtless, by proper care, we might render hereditary diseases and insanity so unusual as almost to be unknown. If we call to the Lightning in one way, it will answer with a friendly spark ; if, in another, the reply, as to Professor Richman, will strike us dead on the spot.

We are certain that Evolution is not the essential unifying, developing principle of the universe. The universal element is not attained in anything by eliminating the specialities, and retaining only that which is common to all. The perfection of civilization is not common to barbarism ; the glory of Christianity is not found in idol-worship, or in fetishism. Instead of the universal truth in religion being that which is common to all religions, there is not one idea in the highest religion which finds itself the same in those preceding. The greatest, truest, essential ideas by which human intellect wins chief power, can only be grasped at definite stages of mental growth, some at a late period of history, and then only by a few of the race. In every organic development, all that pertains to the earliest stages is transmuted or annulled. The physical and mental characteristics of infancy, of childhood, of youth, are presupposed ; but not retained in manhood. Empirical consideration of the physical changes in the worlds, of the relations and successions of life, of the advance in thought, of growth in civilization, does not found a true science. To find the Universal, we must go beyond visible

forms ; see beneath them that which is ever advancing to a fuller realization ; which, in the advance, loses nothing, yet leaves nothing unchanged ; fulfils the past by taking away the past ; and shows itself all along as the latent significance, the differentiating principle, Energy. This Energy, in form of force, ascends by transcending, and brings all that is finite and relative into communion with the Infinite and Absolute Spirit.

There is no blind fate, nor absolute necessity in all this, or in any part of it. There was no need for matter to depart from the simple for the manifold, no necessity for every species of organisms, no needs be for intelligent conscious beings : certainly not, if there was nothing greater than themselves to be conscious of. It is folly for atheistic evolutionists to begin with the existence of matter, to endow it with every force, to leap from no life to all life, and to derive from no intelligence a spiritual intellectual being who discerns the Contrivance and Cause—there being neither Contriver nor Cause. Things do not thus arise from folly, to issue in greater folly.

What the inorganic, organic, mental, indeed all natural aspirations reveal, is the agency of Power, or Energy, by means of force—a unity of activities which appears successively under different forms—not passing away in one form to reappear in another—but a unity ever going into divergences by continuous self-differentiation, and ever returning upon itself by integration. Whatever the inorganic may be, it is evident that the organic is a much higher expression ; yet it is not so much shown by outward spatial difference, as by an internal, self-centred, vital unity. Whatever the organic, it is evident that the mental, or intelligent, is a richer movement. Noble activities reveal an inner world of thought, of deeper intensiveness, as a citadel of the internal, self-centred, vital unity. In every individual is a totality of parts, or substance, centred in a single life ; and concentrated into that which thinks and wills. Every touch in the universe is instinct with the power of the whole. There is no breach of systematic continuity. The transition everywhere is by an intelligible sequence, differentiation of force and redistribution of substance, so that the highest involves the lowest. The meaning is : matter is

force concrete, life is force vital, thought is force mental. The force that gives intelligible determination to the spheres, so that they roll on to far-off completions ; the force that differentiates life into so many adaptations ; the force that endows intelligence with its latent capacity of self-development ; has its origin in that which is implicitly intelligent. Thus we obtain a true explanation of the world : discern that material arrangements are intelligible, but not themselves intelligent ; we understand the life that knows not itself ; we perceive that nothing is foreign, or heterogeneous to thought, nothing which thought cannot claim as its own.

There are not two fixed independent realities in the universe, Matter and the Power behind Matter ; but one Organic Unity. Nature and Mind are not as two separate entities, but One. Each, it is true, has being ; but it is the essence of Nature to be in living relation to the other. Nature is related to Mind, Mind co-ordinates Nature. Were Nature apart from Mind, no intelligible rule, no rational law, no scientific constitution, would be possible. Nature is realized Mind, Mind clothes itself with Nature. The proof is twofold : first as to nature, then as to ourselves. i. As to Nature—Mind is not evoluted by Nature's self ; for the natural process, preceding life and thought, evidences thought, and therefore life, precedent to the life and thought fruited in Nature. ii. As to ourselves—All men, even sceptics, appeal to intelligence ; by which they mean the reasoning faculty of the mind ; nor will any amount of evidence enforce acceptance of anything that is obviously contrary to reason. To this, our reason, grounded on the intelligibleness of things, that there is such a thing as truth, some ultimate standard of measurement, we always appeal and must appeal, or why seek conviction ? This appeal is not merely to our own judgment ; not to any single experience, or act of consciousness ; but to our conviction of some unerring Truth, some ultimate Intelligence, the ground of all finite truth : therefore, our own intelligence is something more than the art or process of ratiocination ; and when apart from active reason, such as a logician might exercise, is intuition. Rightly understood, the very appeal to our intelligence, which sceptics make when they deny the

existence of Mind in nature, is a tacit appeal to its presence. Thought is in unity with nature, and claims every part as its own. Nature is essentially rational; there is nothing in nature which reason may not claim. The organic life of Truth is the reality of nature and the essence of reason.

In the light of this great fact, we discern that the world and man have high being and reality: that highest reality of being whereby and wherein God manifests Himself. There is no higher creation than a spirit made in the image of the Creator, and in that spirit there is nothing higher than the knowledge and love of God. We and all things are the manifestation of His Energy; and the manifold differentiation of it, in the world's various forces, embraces a far-extending teleology; this teleology is—The Mystery of the Universe.

x. Those curious structures, rudimentary or quiescent organs, found in many animals and plants, are fragments of the past.

In many respects, a five-toed predecessor prophesied of the coming horse; the short free tail, sometimes developed even in human beings, but refused by the race, indicates a morphological process akin to that which builds the lower races; though we cannot be said to have absorbed our tail, as does the tadpole in passing to higher Batrachian state. There are limbs and limbs: for despite the continuance of useless members, and the unity of structure, exhibited in the similarly named parts of fishes, birds, and men; the wide variations are amazing. We are not to say—"The low is parent of the high, and that which is not evoluted the things that are." We hold Professor Flower's words—"'Unity of structure' is powerfully suggestive of true relationship, of inheritance from a common type;" and we add—those rudimentary organs, and similar limbs adapted to dissimilar functions, are proofs of vast and continuous differentiation. There is a universal principle of energy, there is an essential form, and from these all law, fashion, life, intelligence, arise; and in the progress to highest forms, waymarks indicate everywhere that all finite life and form are derivative; that natural causes are not self-made causes, but agents in the materializing and life-giving processes which extend through time and space.

xi. Differentiation may be further illustrated by Philology.

"Words exist naturally. They are like the shadows of things, like the pictures of trees and mountains reflected in the river, like our own images when we look into a mirror."[1]

Take a word, say in the Arabic language, and in changing its form by prefix or by suffix, a new and definite meaning is acquired. In Hebrew by insertion of a letter, or by alteration of a vowel point, you may play with a word: as to Gilead, see Gen. xxxi. 46–48; as to Jezreel, Hosea i., ii. Every language affords instances; our own language is full of them.[2] From the letters M, E, A, N, by differentiation—not evolution, you obtain the words "mane," "name," "amen."

Language is proof of intelligence and will. As letters, hieroglyphics, and other symbols, have a signification which denotes the difference between them and random blots or scratches; so orderly speech is the criterion by which we distinguish wisdom from folly. That speech is not by mere mechanical evolution of vocal organs, in union with an irrational purposeless co-ordination of atmospheric and aerial vibrations with aural and visual organs and functions, we know from the fact that—"Although words change in sound and meaning to such an extent that not a single letter remains the same, and their meaning becomes the very opposite of what it originally was, yet it is important to observe, that since the beginning of the world no new addition has been made to the substantial elements of language. There is a constant change in language, a coming and going of words, but no man can ever invent an entirely new word."[3]

Language is by virtue of its Idea—the thought vocalized, symbolized; even as the universe is Energy and Wisdom materialized. In human language there is an all-pervading purpose which neglects not the meanest part; so the all-pervading purpose in nature, which renders the forethought and science of men scanty and clumsy in comparison, is read in the symbols and heard in the sounds of nature—as the

[1] Heraclitus.

[2] "The English Language," R. G. Latham, 1841, "Forms in -ster," p. 201, and "Forms in -en," p. 261, etc. "Elements of Comparative Philology," ditto, 1862, pt. ii., "Language in General Stages," pp. 697–701.

[3] Max Müller's "Science of Language."

thought, and word, and act of the Divine Energy, in the creation and differentiation of all things.

xii. History affords like facts to our research.[1]

Take the marvellous cities of Bashan: they are not the oldest, but their origin lies in remote antiquity; the Emim and Rephaim began to build them, or earlier giant architects. On the earliest simple ponderous workmanship is raised Jewish masonry, graven with Jewish names; later were the Greek temples and inscriptions. Then came Roman roads, Christian Churches, Saracenic Mosques, and now Turkish desolations. These are not evolutions; but differentiations—effected by physical, vital, mental forces.

xiii. Climate, weather, the surface of the earth, are subject to the same law.

The morning may dawn bright and clear, as an Italian or Eastern sky. Soon a breeze is felt, then a cloud is seen, it spreads, it covers the sky—the darkness is felt. Out of that darkness speeds lightning, intermittent, or in continuous streams; and from the opened windows of heaven torrents flood the earth. The wind, the flame, the rain, are not evoluted from the air: they are the product of forces differentiated by the energy of the universe. The raising or lowering of islands and continents, heat and cold, dryness and moisture, are by differentiation of forces, not by evolution.

xiv. Our natural senses are and act by differentiation.

Even in the time of Democritus, it was thought that our senses are specialized modes of a primordial common sensibility; and the philosophical biologists of our own day are coming to a general agreement that the organs themselves were formed by a gradual differentiation and adaptation of those parts in which common sensibility was most frequently called into action; the sense of touch being taken as the mother sense.

[1] Mr. Lewes, "Study of Psychology," p. 153, says—"History unfolds the palimpsest of Mental Evolution. History shows how individual experiences become general possessions, and individual labours become wealth; how Facts become Science, and Industry Commerce." In reality, we see nothing of the kind; but we do see Differentiation, Distribution, and Co-ordination, by which Human kind makes progress; so that one great man is the world's benefactor, co-ordinates facts to form science, and by interchange of industry develops commerce. This is the very reverse of evolution.

These senses are, by means of nerves, co-ordinated to transmit external impressions; the impressions, themselves, being the resultants of differentiated forces. This can be verified. Light is æther in motion; the colours are by differentiation of that motion in the greater or less amplitude of the waves, so that they variously strike the optic nerve. Sound is by the impingement of differentiated atmospheric forces and waves on the acoustic nerve. Feeling, taste, smell, pass into peculiarities of sensation by differentiation of atomic forces. None of these are evoluted; for, though intensity of heat generally produces light, there is light without heat, and heat without light; and though dull sounds may grow sharp, and noise become music, the process has nothing to do with evolution, but is one by which differentiation of force intensifies and quickens vibrations.

That the process is by differentiation may be further seen as to animal instinct, human reason and emotion. There is no ground for the statement that to an unconscious consciousness, or to an impersonal wisdom that knows not itself, we are to attribute animal instincts and human language. The spider, the bee, the beaver, do, apart from any far-seeing consciousness, make structures for a far-off purpose; and languages arose without people having any preconceived plan of orthography, prosody and syntax; but architectural structures are not a result from the animal's own wisdom, nor is language the growth of unaided genius in a people. The architecture of an animal and the language of a people are differentiated resultants of organisms which are in accord with the constitution of the earth; and the earth, in every part, is co-ordinated and adapted to the whole universe. "Language contains two distinct departments: the physical department—that which provides names for things; and the intellectual department—that which provides names for thought and spirit. In the former, the names are simple representatives of things, which even the animals may learn. In the latter, the names of things are used as representatives of thought, and cannot therefore be learned save by beings of intelligence."[1] The language of man and the architectural instinct of animals are differentiated

[1] "God in Christ:" Dr. Bushnell.

resultants of that Power and Wisdom by which every part of the universe is adapted to all parts, and all are one co-ordinated whole. This fact carries the unconsciousness of the world, and the impersonal purposiveness, and the far-oft adaptativeness, and the all-comprehending co-ordination of it, to a consciousness, a purpose, a plan, not its own. "That which can contrive, which can design, must be a person. These capacities constitute personality, for they imply consciousness and thought. They require that which can conceive an end or purpose, as well as the power of providing means and directing them to an end." [1] The denial of Paley's argument now passes for philosophy in the minds of a few ; but, ere long, that denial will denote perversion or insanity.

xv. The Principle of Differentiation covers every phenomenal process, unifies science, sufficiently accounts for all change, and indicates the mode by which all forces, forms, substances, may be brought under one principle. It also accounts for the origin of laws. "Laws of nature what are they, but expressions of the mind and will of God? The forms of Geometry, the laws of Astronomy, are modes of the Divine Thought, and therefore, as an expression of these, Science, as well as Scripture, is, or may be a sacred study. Surely there is something noble, solemnly sublime, in any studies which like these are conversant continually with forms of Time and Space, which are integral portions of God's universe—governing throughout innumerable worlds, and existing throughout all ages, sure and incorruptible. The knowledge of the universe thus regarded is indeed a rightful portion of Theology, and the man of Science may thus always be in some sense as a priest and a prophet of Nature, and of Nature's God." [2]

This seems to solve, scientifically, the cause and origin of things. The dry details of physical experiment, of biological investigation, of sensational and emotional organs and functions, when touched by scientific philosophy, are as stars to show the pathway of life. The whole is not so much an act as a process. The tendency of matter is to integration as

[1] Paley's "Natural Theology," ch. xxiii.
[2] Myer's "Catholic Thoughts," p. 203.

worlds ; their progress leads to life ; their decay destroys living beings ; yet, from the dust of the tomb of suns and stars, new spheres are raised.

The whole range of existence is of one common belonging, unity passing into diversity, falling into new forms of beauty, like the gorgeous clouds of evening, and then returning to itself with variety of fulness. The whole is natural ; but by a something beyond nature, in nature ; and by which all nature is. There is no confusion of the Eternal with the finite, of the Fixed with the transitory, of Cause with effect, of Infinity with space : the lesser are included in the Greater. We do not say for explanation of things, Abraham and Israel, Moses and Isaiah, were in the fires of the sun ; we might as well say they were potential in the grass of the field, in the sheep and oxen. The art in the steam-engine is not revealed by the statement —"Its potentialities are in iron and water." In reality the potentiality is in the marvellous genius of man ; even as the powers of the world, and the wisdom guiding them, are in God. The sun no more makes men and women than the wind windmills, than the sea ships, than heat the oven, than light the eye. "If we suppose an original plan, upon which mind ascends from that of an oyster to that of Plato, there is no intrinsic objection to such a supposition : but in that case it is not the oyster that causes Plato, but the Intelligence to whom the plan is due."[1] There is a working of problems—mechanical, vital, intellectual. We discern some glimmer of a far-off light, a struggling to some far-off end, life seeks life —more and fuller, intellect and emotion press onward and upward, "rise from greatness to Greatness, to the Highest of All ; from the conditional to the Conditioner—even to the Supreme Unconditional Creator."[2]

xvi. It may be said—"Differentiation is an uncouth word." In reality, it is better than evolution ; more comprehensive, more accurate, and already in use ; nevertheless, it seems desirable that we recall into scientific acceptance the old word —Creation.

[1] "The Principle of Causation considered in Opposition to Atheistic Theories :" J. B. Mozley, D.D.

[2] Kant, "Critique of Pure Reason," book ii. c. 1, div. iii. 3, 6.

That word has been laid aside because in pre-scientific times בָּרָא, create, was erroneously interpreted to mean a series of fiats which were instantaneously effected. There is no real warrant for that interpretation.[1] The real and original signification is to cut, to form, to shape. In application to God's work, it is of transcendental meaning to express those transcendental operations which are peculiar to the Divine Being. It means things made creatively, בָּרָא לַעֲשׂוֹת. It means wonderfully great works, literally, new things (Isa. xlviii. 7). It is used as to the Incarnation (see Jer. xxxi. 22). In the first chapter of Genesis בָּרָא, create; עָשָׂה, make; יָצַר form; interchange in use (i. 1; ii. 2; i. 26, 27; ii. 7).[2] The word is used as to being born (Psa. cii. 18); as equivalent to forming for glory (Isa. xliii. 7); corresponds to עָשָׂה, make ready, prepare food (Gen. xviii. 7, 8); and to constitute to an office (1 Kings xii. 31). The same kind of misuse led to the laying aside of the word "fiat." We use it rightly, however, to signify the initiating and performing that process by which matter is drawn from the invisible and aggregated; by which light appears; by which the expanse of firmament is freed from diffused matter; by which, in progress of time, the sea and land are formed; and by which the sea and land differentiate their force to produce life.

In using the words create and fiat, as to the operations of Eternal Energy, thoughts rightly pass beyond the limit and scale and manner of human performance, to the highest sense which our faculties afford, and the nature of the work requires. The following reasons may be urged for use of the word create:—

1. It declares the transcendent action and effect of Eternal Energy in that differentiation of force by which things, that are not, are made. Made by substance playing on substance to build up complex molecules; by variety tending to variety; not as by a process in which the human hand touches a spring, but rather like that of volition which touches matter we know not how, know not where, but surely effects its purpose.

[1] "Non habet producendi ex nihilo vim."—Julio Fuerstio, "Concordantiæ Hebraicæ atque Chaldaicæ."

[2] "The Supernatural in Nature," Study VI., "The Creative Words."

2. It states that the configuration, motion, life of the worlds are begun, continued, determined, or limited by that same Energy—even as by Infinity they are contained.

3. It manifests that the Eternal Energy, unlike all else that we know, is not contained by the universe; for, though present in every part, it transcends the whole; being that by which every part exists.

4. No other word, not evolution, nor even differentiation; not adaptation, nor Natural Selection; indicates, as the word create does, that process, wrought by something which is necessarily above nature; a process, that is a continual becoming, by means of Omnipresent Might. Might—present every moment, in every force, in every point of space; Might—not merely mechanical, but vital, intellectual, moral. Might—the full character of which matter cannot represent, nor space contain: for it is without dimensions; yet of it, we all know; and by it we all are.

5. The word creation is in common use to express the works or creations of genius in fiction, in poetry, in music, in any great operation.

> "Poetry is itself a thing of God;
> He made His prophets poets; and the more
> We feel of poetry, do we become,
> Like God in love and power, Under-makers."
>
> *T. F. Bailey.*

The word create denotes, with due accuracy, all that the man of science needs: for it shows that there is a mystery in everything, and beyond everything; and we all acknowledge the mystery. It satisfies the piety of the devout; for it refers that mystery to the supreme Energy, which it is the glory of accurate science to have discovered as the "Be all and In all." In the presence of this Might we stand in freedom, with open face, and say—"We know, and know how we know; we believe, and know why we believe."

The visible universe which encircles "our floating island home of earth," does not overwhelm our reason with its awful immensity. It cheers us with kindly messages of light and power from its remotest regions, though thence no ray of sun or star does come. We are not even imprisoned within the

limits of our personality: as we gaze on the universe, we are sure of a Truth and Power and Wisdom and Goodness embracing all things. The Living special form of it is veiled from our view; but it breathes in our intellect, in our life, and we are not creatures of illusion. Our relation to all things of the universe, in detail, carries us every moment beyond ourselves, as we learn of the hundreds of millions of millions of waves of light and heat that paint the retina of our eye, or warm our cheek, in a second; and gives that universality to our knowing faculties by which we enter, and abide by knowledge and love within the Supreme. Indeed, the marvellous process by which the universe is being conducted to some glorious end, is ground for the genius of patience, leading us, to say unto one another :—

> "If thou canst plan a noble deed,
> And never flag till it succeed,
> Though in this strife thy heart should bleed,
> Whatever obstacles control,
> Thine hour will come.—Go on, true soul!
> Thou'lt attain the prize, thou'lt reach the goal."
>
> *C. Mackey.*

The more developed men become, the nobler and sublimer will be their ideas of God. They will not—

> "Obscurio vera involvens"—
>
> *Virgil.*
>
> Wrapping truth in obscurity,

say—"a spirit exists in all things, and no body is so small but contains a part of the divine substance within itself by which it is animated"[1]—they will not thus infinitesimalize God; but they will say—"Spirit is at the bottom, is the most fundamental thing, is the inmost essence of nature, is the real Cause and Principle of all things." If a few think—"all seems done by molecular law"—the conclusion will be attained by our great men—"molecular law is the profoundest expression of the Divine Will."[2] Sayings of this sort will enter our common language—"What harm can come to religion, even if it be demonstrated, not only that God is so wise that He can make all things; but so much wiser even, that He can make all

[1] Giordano Bruno. [2] Professor Dana.

things make themselves?"[1] The universal confession will be—The universe does not drift purposeless; nor is some base malignant power co-ordinate with the Good, as chief controller of the course of things; for in nature, and all around to restore, is One all-bountiful and ever beautiful. They agree with Aristotle, with Plato, with Bacon, with Newton, and with men more sacred, that "truth is the sovereign good of human nature."

> "Heaven in all her glory shines and rolls:
> She moves, by the great First Mover's hand
> Who, first, wheel'd her course; and earth in rich attire
> Consummate lovely smiles."
>
> *Altered from Paradise Lost.*

Not only in the border lands, do science and religion touch one another. Our Common Faith and our Common Science enter and possess realms that are far asunder; and in those realms, that a narrow specialism would say—"have no points of contact"—men of faith and men of science discover worlds and worlds of precious truths extending and elevating physical research into a knowledge of human destiny and of Creative Purpose. Shall the astronomer say—"Come with me, and I will reveal stars so distant that the very ray which strikes your eye has travelled on its way for thousands of years, and with inconceivable swiftness, since leaving its distant birth-place?" Shall the chemist say—"Come with me: I will resolve the earth you tread upon, the water you drink, the air you breathe, into their component elements?" Shall the optician say—"Come with me, and I will show you the very gases of the metals which in their combustion produce the light of Sirius or the Pleiades?" Shall the geologist say—"Come with me, and I will unveil to your eyes the mystery of the formation of the mighty rocks, and you shall handle the very creatures that lived within the incalculable periods of the primeval earth?" Shall the zoologist say—"Come with me, and I will let you behold the germs and rudiments of the various parts of your own wondrous frame in the animalculæ which your unassisted eye can scarcely detect?" We, too, have a like invitation: we reveal marvels in the realms which we profess to know. Come with us, we show things that will

[1] Rev. Charles Kingsley.

make you glad. The land is not dreary, not unsubstantial; and the things are blessedly real, gloriously true. In the light and power of a revealed God, you find an almighty Father. Drawing nigh to Him, He becomes your Saviour, and blots out the stains that defile your conscience. These are not dreams and phantoms: even now, though you are in a land very far off from the Heavenly Land, the truths are medicines that heal the sick and dying soul. There is a Spirit who will guide you to a fountain to slake your fevered thirst for holiness, for the good and true; and there is a Light which leads safely through a world of peril. You shall learn how, even now, to conquer a rebellious will; to purify a corrupt heart; and gain mastery over self, a victory over sin. Passing behind the veil of sense, you shall see the things that are not seen, and hear the things that are not heard.[1] Going back to your science, you shall be rich with new treasure of Revelation and Inspiration; possess power by the Atonement; be a child of God, as by Incarnation; attain new life in Resurrection; and, in Prayer, perform the grandest acts of human nature. Gladdened with new hope, you shall not worship nature, but delight yourself in Nature's God.[2]

[1] 1 Cor. ii. 9, 10.

[2] For many of the words and much of the thought in this paragraph I am indebted to an unpublished sermon by the Bishop of Bedford, Suffragan for the East of London.

THEME VI.

REVELATION OF THE UNKNOWN.

"It is in vain that science has had revealed to it the structure of the world and the order of all the phenomena ; it wishes to mount higher, and in the conviction that things have not in themselves their own *raison d'être*, their support and their origin, it is led to subject them to a First Cause—unique and universal—God."—M. WURTZ, *Address*, republished in *Nature*, August 27, 1874.

"And whenever the way seems long,
And ere heart begins to fail,
We will sing a more wonderful song,
Or tell a more marvellous tale."
LONGFELLOW, *The Fiftieth Birthday of Agassiz, slightly altered.*

UNBELIEVING minds, as a rule, are not intellectually consequent ; are only capable of viewing nature under one aspect —either the physical, or sensual ; and so narrow themselves into the limits of materialistic verification as to be unable to see the truth that "everyday things mean the greatest things." They may be depended upon to investigate with fair accuracy, and to speak with some clearness, concerning things in their own physical provinces. Outside of these, they seem to be conscious only of petty forces in labyrinthine confusion ; and if they define these forces, it is into small blind paths which lead no whither—certainly not to Heaven.

"If it be life to wear within themselves
This barrenness of spirit, and to be
Their own soul's sepulchre, it were better
To grovel on earth with more distinct decay."

They would have us think, though not satisfied themselves, that all the meaning of life is made known by specimens from a mine ; and endeavour to prove, by fossils from a former age, that there is no spirituality, and never was any ; that our

"Attributes are such as suit
Reptiles engender'd out of the subsiding
Slime of a cooling universe."

They read the inscriptions on the dead-gatherings which fill museums, but do not read between the lines as to the meaning of divine affections ; "unbelief is not only easy but welcome." Their mental wealth formulates things by rule and line. Human existence seems no more than a temporary aggregation of irregular and complicated dissimilar solids. No wonder that they fail to reach the higher laws which serve greater thinkers to explain the universe, and to read aright the grand truths of Holy Writ.

Unbelievers tell us—"Science allows no mysteries ;" yet the more we know the more mystery is seen everywhere. To enlarge the circle of knowledge but enlarges the all-surrounding and interpenetrating mysteries : matter is a mystery, life is a mystery, mind is a mystery.

As for miracles, there is not a grain of sand, not the tiniest life, not the smallest thought, that can be accounted for apart from miracle. The world is known, whithersoever science extends, to change in every part, every moment, everywhere, as by the life-throb of universal Energy, never ceasing day nor night ; than this can be no greater miracle ; it makes even the commonplace miraculous.

> "There is a pleasure in the pathless woods,
> There is a rapture on the lonely shore,
> There is society where none intrudes,
> By the deep sea, and music in its roar.
> * * * * *
> I steal
> From all I may be, or have been before,
> To mingle with the Universe, and feel
> What I can ne'er express, yet cannot all conceal."
>
> *Childe Harolde*, clviii.

No wonder that men who refuse mystery, though the world is full of it ; and decry miracles, though in essence everything is miraculous ; who are ready to give all their time and strength to study the anatomy of a fly, or a flea ; yet neglect the highest of all the sciences—Religion ; are aborted.

By religion we mean—the science which explains the relations of the soul within to the body without, of man to his fellow-men, to nature, and to the Great Power ruling nature—whose providence he should endeavour to understand, in whose existence he is to believe, and whose doctrines he is

to obey. The essence of this religion is of triple manifestation : inward, outward, spiritual. Inwardly, it develops and perfects a conscious relation to the Infinite, as Father. Outwardly, it gives practical expression to that relationship by humility, self-surrender, and loyalty to whatsoever is good and true. Spiritually, it discerns God in Nature ;[1]

> "It pierces downward, onward, or above,
> With a pervading vision.—Beautiful !
> How beautiful is all this visible world !
> How glorious in its actions and in itself ! "
> *Lord Byron, Manfred,* Act i.

Religion declares our existence doth not depend on time, shows immortality, and is based on the same great facts and principles as those on which rests the physical universe. It conducts us to that vast invisible region out of which all phenomena spring. It satisfies those irrepressible instincts which point to the Eternal. It shows that our nature, though finite, is not limited to the finite ; and it takes knowledge of an Existence beyond the finite, of a Reality besides and above all that is seen. Our verification of this, and that Revelation, Atonement, Incarnation, Resurrection, Prayer, are indestructible verities, shall be cumulative, or constructive, so that if the separate parts do not prevail, the whole shall amount to proof; yet it shall be so distributive that, taking distinct and independent lines of thought, Faith may win a victory for every class of mind, and in every field of thought. Our present theme is Revelation.

i. All science is based on the assumption that nature is intelligible, that there is a reasonableness in things. The history of science is the history of human thought finding itself, correcting itself, and enlarging itself in nature. The philosophy of science elicits from the observed facts, in rational relations, proof of an objective reason—a permanent unity, revealing and realizing itself in all thinking things, and in all objects of thought. Thus, the Infinite, the Eternal, the

[1] "A fear of seeming to degrade and materialize the idea of God, by admitting the possibility of special acts of manifestation, determines many minds in the present day to deny all revelation except by inward mental processes, and to relegate all external manifestations of the Divine into the realm of fable."—Theodore Christlieb, D.D., "Modern Doubt and Christian Belief."

Essence of all being, is not out of relation to thought as were He essentially irrational, or a blank nonentity; but is Himself, the Unity of Thought and Being. Hence, we cannot say that God is so unknowable as not to be known of; and the Thought of the Universe is so unthinkable as not to be thought of. He is, rather, that Infinite whose vastness we dwell in, but whose measure is measureless; whose depth we delight in; and whose being contains all the treasures of wisdom and knowledge. In every new scientific discovery, this flashes upon us with fresher and deeper manifestations of presence and power. The self-revelation of universality, as to order and intelligence in nature, is not of a Universal foreign to the inward nature of things in themselves; is not of such an abstract, or absolute, as is apart from all relation; but of that Universal whose form is unity expressed and immanent within the inner dialectic, or movement, or process, which constitutes the very being of all objects. It is that which renders the universe not only mechanic, but organic; and sufficient, of itself, for all things within itself. It is that which, under scientific and philosophic observation, leads us to regard the wisdom and knowledge of God as eternally adequate to the being of God. "If He for ever realizes Himself in all the riches of His nature," our idea of Him includes all that which a world of finite intelligence manifests, and is true: the Infinite in organic relation to the finite.[1]

> ". . . Keep thou awake that Energy
> Which sleeps at times, but is not dead within thee,
> And thou mayest be glorious."

ii. Matter, the existence of matter, is a revelation: not of the Divine inner essence, but of Deity's self-revealing external aspect. God is, indeed, a Spirit; but matter is not that senseless, meaningless thing which the Spirit cannot use as its organ. The world is a cosmos, an harmoniously articulated organism with organs for special acts and manifestations.[2] If our scientists say—"We discern in matter the promise and potency of all life"—it is because matter gives expression to principles, or laws, which seem self-sufficient in every stage

[1] "Philosophy of Religion," p. 254: John Caird, D.D.

[2] See Christlieb on "Modern Doubt and Christian Belief," p. 114.

for the process represented. Matter is the vehicle of the principle, the master-key of all phenomena. It is the basis of mechanical causality, and that which reveals vital, intellectual, and emotional consciousness. Suppose that "we stand face to face with the notion that not only the more ignoble forms of animalcular or animal life, not alone the nobler forms of the horse and lion, not alone the exquisite and wonderful mechanism of the human body, but that the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery cloud;"[1] then our philosophy, our poetry, our science, our art, is a revelation of that hidden mystery which is the essence of, and the satisfaction, when adequately known, of all those yearnings after the Unknown which, not even the ages that separate the primæval mist from the human consciousness of to-day, could thwart or deaden.

> "Spirit smiles down upon us for our help;
> Our fame, our name, all mingle up in this;
> And give future fortune to our race."

Spirit is at the bottom, and the most fundamental thing; "a spirit exists in all;"[2] "the more developed man of the present day is capable of, and justified in conceiving . . . God's spirit and power in all phenomena without exception."[3] Hence, mind is not the product of matter; nor is matter a fact minus mind; but matter is that seemingly inseparable factor, or medium, by which are all phenomena or revelations. The parts of a stone are not mere repetitions of one another, outside of each other; the mechanical mass is held together and interpenetrated by many known and unknown forces; even the fragments cease not to be unities infused with order, proportion, diversity, distribution, correlated to a general idea of principle in the universe. Thus, we have proof that there is no impassable gulf between Mind and matter; even we, ourselves, in knowing of material phenomena actually pass it. Our consciousness is a sort of externality; which is, at the same time, internal; and it is grasped by and, so to speak, dissolved into itself. In like manner, inorganic matter which

[1] "Fragments of Physical Science," "On the Scientific Use of the Imagination:" Professor Tyndall.

[2] Giordano Bruno.

[3] Professor Haeckel.

is made to enter and possess life ; and the unconscious life which Energy differentiates into sentient, intelligent, emotional existence ; are proved, by that differentiation, to contain a latent capacity which becomes explicit in the higher beings :

> "A power which is a spirit, a soul
> Which manifests itself throughout all time,
> To teach us deathless lessons."

No irrational gap, no breach of systematic continuity, can be found between one order of existences and another, between one class of forces and another. The transition from the inorganic to the organic, from lower to higher forms of life, and thence to the self-conscious Mind that thinks and makes them, is a revelation, or differentiation, of intelligible sequence. The first and lowest, prophesy of the last and highest ; and the last and highest, involve the former as their necessary presupposition. Our knowledge of matter breaks down every barrier between mortal mind and that which is objective or external to it ; and the discovery in all the objects and events of the material world of a being and life, essentially akin to our own, is a proof that nature is a mirror of ourselves—wherein the observing mind views itself. Hence, we attain the truth that creation, continually renewing itself, is by a particular infused or inspired power, not perpetually and afresh coming ; but which, once given, lies outside of and is apart from the Giver.

> "This gives to us eternity—we'll meet it.
> Our triumph is not by others only,
> For we can make our own minds, all in all,
> Equal to every fortune."

iii. From matter, we pass to the Laws of Matter. Doubtless, every form of matter came forth from the original stock ; unless, and this cannot be disproved, by the continuance of primal operations new creatures are effected. There may be a working into new forms, everywhere, without any increase or diminution of matter ; and this physicists assume to make their theories workable ; but we know, with some certainty, that the structure of matter, the laws of matter, of life, of thought, are not due to a chaotic struggle in which the uncertainty, repeated again and again, was turned into certainty

again and again ; until every contingency, ceasing to be contingency, passed evermore into definite and fixed law without aid from any fostering or special care. We have ascertained, so at least our best physicists assert, that all the so-called laws are differentiations of a common Energy—the revelation of it. Revelation and nature are developing toward one goal : the perfecting of one is that of the other. "The consummated Kingdom of God will combine both elements—the highest degree of revelation and the highest development of nature." [1]

Physical science knows nothing of a Divine Contriver doing again and again the same work. It regards the laws of matter as going with matter ; indeed, constituting the thing ; inspiring every atom of substance, every cell of life, with the potentiality of the perfect whole that was to come. Thus, laws not only combine the common elements, but cause the heterogeneous to possess that unity of order in complexity, which is the highest known mental order : the co-ordination of dissimilars. In the general sameness of atoms ; the arrangement of molecules ; the combination of vital, mental, moral individualities ; there is nowhere any perfectly homogeneous mass. Difference, of some kind, exists everywhere ; perfect equilibrium, nowhere in any realm of existence. All lower revelations, rightly used, prepare for the higher. Outside of, beyond any sort of being—if such a beyond can be found, there may be nonentity ; but that will not be an equilibrium of force, rather the absence of force and of all that force means. Laws of heat, light, electricity, magnetism, are distinct revelations of various forces issuing in motions, or outlets of energy : they are all, directly or indirectly, convertible into one another.

Whence comes this all-pervading harmony, to which every atom of matter, every moment of time, bears witness? Not from our own minds ; for science is only beginning to catch some notes of the strain. The wisdom of nature is so surpassing a wisdom, that we are but just able to spell out a few words in some of the lessons. The grand scope, or the central idea, or the essential foundation, we know but little more of than that

[1] "Modern Doubt and Christian Belief," p. 133 : Professor Christlieb.

the principle existed incalculable ages before the intellect of man had birth. By the power of it the worlds are what they are—intelligible as a whole, and not a chaotic mass. It is the real in all reality, the power in all might, the intellect of all intelligence. It is the ideal which will at length be realized in whatever exists. Kepler well said as he watched the stars —"O God! I think Thy thoughts after Thee."

Materialism, rightly understood, is a revelation of spiritualism in the concrete. Materialists of the lower sort, as a class, only scratch the surface of things. When they speak of categories such as unity, multiplicity, identity, difference, substance, properties, cause, effect, they unconsciously adopt metaphysical and spiritual terms. This can be easily seen. Our experience is by sensation; sensations are transient, separated impressions, made within by the without; but our consciousness is not a stage which an endless series of fugitive, unrelated shadows, or impressions, flit across—it is a unifying, co-ordinating, comparing power. It is as a constant amidst the variable, it locks them into unity, gives order to them, causes our sense of identity and permanence as to the outer world, and makes our own being to continue in one stay. Hence, all the notions of force and effect, the terms which co-ordinate experience, every science, presuppose thought—a thinking self. Hence, as our knowledge of existence, our sense of order, of relation, of harmony, presupposes thought; and as these things did not make themselves, we regard that universal order of which we are conscious, and of which we partake, as an embodiment of the Thought by which all thought is, and which transcends whatever is finite and phenomenal. Thus, our thought apprehends a science in whatever is: atoms and molecules, inorganic and organic forms, life, sensation, thought, and emotion, are seen to have a co-ordinating element which is common to them all. This common co-ordinating principle is that Universal Energy by knowing of whom we raise ourselves above ourselves, and into relation with the unseen and eternal:

> "A being that is beautiful
> Becometh more so as it looks on beauty,
> The eternal beauty of undying things."
>
> *Lord Byron, Heaven and Earth.*

Nature and Mind are not two independent things; each, truly, has a being; but both, in living relation, constitute that grand unity the Universe. It is on this ground that we speak of the Universe as an organic Unity. Mind is not an abstract entity, entity without reality, for then it could not be self-contained, nor conscious. The consciousness which is of nothing, but of a self not a self; thinking which is not thought as to anything; are neither consciousness nor thought —but a mere blank, nonentity, no outwardness and no inwardness. If that is the Absolute—it is absolute nonsense.

Nature is Mind realizing its thoughts. Mind finds itself in nature, is not the antithesis of nature; but as we, ourselves, in knowing nature and in effectuating our knowledge in art and science do so go beyond ourselves as, in part, to reveal ourselves in what we know and do; the reasonableness of nature, the essential all-pervading rationality and intelligibleness, are by that passing into it which makes nature to be realized Mind, a reproduction, a reflection, as of an image in a glass. The Supernatural and natural, the Infinite and the finite, the Divine and human, form one whole: each distinct, both in unity. The Supernatural and the natural are one Universe, the Infinite and the finite are one Infinitude. The Divine and human are one Christ. God's acts make time, but though related to time are partially exempt. He can crowd eternity into an hour, or stretch an hour into eternity. His Being is not by mortal measurement, but the mortal He makes to be immortal. These are mysteries, but by means of them there is

> "A wisdom in our spirit, which directs
> To right, as in the dim blue air the eye
> Of seeing mortals lights at once upon
> The star which watches, welcoming the morn."
>
> *Cain, by Lord Byron, altered somewhat.*

iv. This wisdom makes Man's Nature to be as a Revelation, or Inspiration, of the Divine Nature. The pure in heart know God; but the most praying and critical of men can only know of Him as that High Nature of whom all nature is but a phenomenon, or shadow. In endeavouring to raise our thoughts unto, or to give a proof of the Divine Being, we do not reason as if we could make an Infinite of the finite, or

find the necessity of His Being in something not Himself: all such pretentious reasoning is foolery. The fact is, were not God in nature, were not the Infinite found in the finite, had not the Higher given a revelation to the lower, had not man an inspiration, God could never be thought of, never be found. A dog, we suppose, could not reason up to man—but can know of man. Our consciousness of the Holy and Eternal renders that explicit in us which is implicit in nature. It is an awakening of the finite to a felt union with the Infinite, of the human spirit with the Divine.

If the consciousness is coarsely sensual, or narrowly selfish; opposed to soul, and love of others; ignorance and incapacity will prevail: and as true thought of God is itself Divine thought; and as God is not proved, nor known, by anything foreign to God; the man becomes a being apart, and God is not in all his thoughts.

It is true, in part, that a revelation of truth, of inventive power, of beauty, of duty, has come to us by an inner revelation to gifted and privileged individuals; but it is also true that there is a general unsolicited revelation by which the low, the rude, the ignoble, pass to high, to fine, to noble nature; so that even the worse are without excuse, if they continue worse; and the best are those whose saintliness is not less marked than their learning. The revealing operation is subtle and wonderful. It materializes in matter, vitalizes in life, cerebrates in human thought; it is luminous with the reflected light of many correspondences, it slowly intensified during many past ages, till, thrice sublimated, it is our soul, our spirit; a something which searches the secret of the universe; something which is the inmost nerve of science, and the life of philosophy. At first it is as a germ hidden in the heart, and sometimes even away from our own consciousness, like germinating grain buried in the ground away from light. The signs of it are small and measurable things, but the interpretations are illimitable; for it is not a meteor which flashes for a moment in eternal darkness; nor a dream of unconscious sleep; but something fed by the Eternal; something gifted by Wisdom; something that lays hold of the Omnipotent; a breathing, an inspiration of the Life whose motion and spirit

impel all thinking things, sustain all worlds, by and in and for whom all things are. Truly, our thought of God is Divine; our likeness to Him is of itself Divinity; it is the deep and sweeping thought that overpowers all other, and conducts the world at last to freedom. It enables the noble to inspire other men, and make them good—

> "Countrymen,
> My heart doth joy that yet, in all my life,
> I found no man but he was true to me."
>
> *Shakespeare.*

A further view of man shows that he attains intensest speciality by extending himself to what is not himself, and in this he greatly resembles God.

> "Think'st thou existence doth depend on time?
> It doth; but actions are our epochs: thine
> May make thy days and nights imperishable."
>
> *Accommodated from Manfred, Lord Byron.*

God, as a pure spirit, is not to be regarded as Absolute—if, by Absolute, we mean that which is out of all relation to the finite. Spirit communicates itself; and God, as the universal and infinite reason, the universal and infinite life, the Spirit, conveys by analogies and representations to intelligence knowledge concerning Divine things, in themselves incomprehensible. This knowledge, in a practical, moral, and mental disciplinary sense, is far more valuable than any merely philosophical or scientific attainment.

So it is with Art. The spiritual passes from the material, the sentient, into the intellectual and emotional by means of Art. It came into appearance for the senses of man; then, being embodied, it has another life in our reason, and then raises pure intelligence to ideal conceptions of perfect beauty—"The direct beholding of the idea in spirit and in truth."[1] Thus, things material and earthly suggest and inspire us with the ethereal and heavenly. They lead to the unseen. They are steps to the Throne. They make us poetical, to fancy that earth's good and beautiful things are the revealed visible foundations of the invisible celestial City of God and bear some truly wonderful relation to its pure gold

[1] Dr. Shedd.

and transparent crystal. We think, at times, and well it is so to think, that the splendid adornment by the sun, of snow and granite in rocky regions, is akin to the beauty of the new heavens and earth.

These thoughts come through the media of molecular changes in the processes of cerebration ; but as the motions are not, themselves, thought ; rather, the vehicle ; and as the atoms and molecules, seemingly continuous and contiguous, are separated by comparatively wide intervals ; the oneness and unity of matter with sensation, life, thought, emotion, is maintained by that which originates and moulds them all ; that which with manifold and curious adaptations unites the near and the far off. The whole process being wrought by an internal spontaneity, or self-activity which, as it is universal, and in things immaterial not less than in those material, proves itself to be more than matter ; and not of nature's own formation, for it subordinates nature. It is a something that reveals a power and a presence penetrating and possessing all things ; and gives that unity, that system, in which the first and lowest contain the prophecy and foreshadow of the last and highest ; and in which the last and highest involve the lowest as the initial predetermining process.

Thus man, whose ideas and active formative thoughts are self-developing and derived from the universe, discerns in that universe such a beautiful ideal presence, and such an internal or spontaneous acting of formative thought, that he finds everywhere a universal Life, a universal Intelligence, a universal Might. Even the thoughtless expect something from this Presence, and count the greatest expectations sublime —however little they may have sought conscious union with it. The thoughtful endeavour to bring their whole life into strict conformity and obedience to it, as unto that Providence which binds the amazing past into closest bonds with the glorious future.

The Presence is not a merely human subjective notion ; it does not rest on the natural rapture which the beauty of earth and sea and sky may evoke in the minds of painter and poet ; it is not wrought in us by vague hope that, possibly, hereafter we may find ourselves in some new and grander stream of

existence which flows on to fullest bliss. It is that reality on which rests the foundation of all religion. It is the primal revelation. It carries proof of its own reality as that Permanent wherein all things move, and all life lives ; that Power, which called all existence from nothing ; which now, ever and ever, by continual process, makes dead things enter life ; so that the daily dying, daily live. A hidden soul is ever flowing forth and manifesting itself—as were our souls perpetual echoes, or fragments from Heaven. To all fine expressions, there goes an originating activity of which we are only the interpreters ; but it awakes in us a power which, rightly used, so brings together and elevates natural conjunctions that glorious issues are made to flow from circumstances apparently unfavourable. Hence it is that we are not formed altogether from past resources, and are not wholly by heredity, or as survivals of the ancients. Our souls are law-thirsty for more order and a perfect rule.

v. History, rightly understood, is a Revelation of a Purpose unfolding in the course of ages. History is the record, on a larger scale, of our own consciousness about our doings and capacity ; of our hindrances in carrying on daily labour ; of fading hopes ; of deeper fixity in self-delusion, or of deliverances ; of wrestlings against universal pressure which, though bringing our heart to a final pause, we nevertheless hope to outlive in some spreading joy ; for men have ever counted

> " that the symbols
> Of the Invisible are the loveliest
> Of what is visible."
>
> *Lord Byron, Cain.*

Philosophy of History shows that there have been conditions of states low, precarious, and terrible ; but as self-made men, by accumulation of intellectual, emotional, and moral capital, enter peace and honour as the results of patience, persistent labour, and skilled energy ; so nations who have harmonized their nature with the physical and social environment,[1] and continue in that harmony, find that progress is in favour of virtue, and in the direction toward good. The industry of a thousand generations has not wrought a perfect

[1] Herbert Spencer's " Data of Ethics ; " " Principles of Biology," ch. xiii.

work; and their faults, errors, and failures, widening and deepening miseries on all sides, have not yet worked ruin; man and society are still as a statue in the rough, and we all of us feel—whether we hold our Common Faith, or are faithless—that the future will come in which, as by fire and inspiration from on high, the nations of the world will lift up a song of harmony, and live a life of beauty.

This development will not come by chance, not by unconscious evolution, nor sensual, nor so-called "natural" selection. It will come by men perceiving and acting upon that Purpose in the universe which, though now latent as to many of us, will soon be patent to all the thoughtful. A purpose acting through chaos into creation, leading the formless to the formed, to fulness of being, and transforming the cities of destruction into hallowed homes. The manhood of nations records, but does not necessarily retain the good, or bad qualities, of youth. The good, though free to all, will not come unsought; but is given to the pure and wise and energetic; for there is a Principle everywhere by which every form of physical procedure, every process of organic life, all mental progress, form one organic whole.

The true meaning will not be apprehended by men, unless they discern that the origin of all timely things is rooted in the Eternal: that every finite is a revelation of the Infinite: that the world, society, history, are by the inspiration of some Purpose. Things leave many enigmas, but the contradictions become parts of some great agreement wherein the to-come develops past weakness into perfect beauty. Even the ignorant are aware that whatever is, must be looked at in the light of all that it has been; and can only be fully known when all that it will be is taken into account. The present is inspired by the past; the yet to come we, ourselves, shall bless or curse. There is revelation, there is inspiration, everywhere; in all time, in all things; it is our very life, it unifies all our being. By it individual and national development rises from one form and grade of consciousness to another. That great Spirit who was not originated, but has originated all the cultures of the world and made them become what they are, is leading us from the life of nature to the life Divine.

"The stars of heaven—
The deep blue moon of night, lit by an orb
Which looks a spirit, or a spirit's world—
The hues of twilight—the sun's gorgeous coming—
His setting indescribable which fills
Our eyes with pleasant tears, as we behold
Him sink, and feel our heart float softly with him
Along that western paradise of clouds—
The forest shade—the green bough—the bird's voice,
The vesper bird's, which seems to sing of love,
And mingle with the song of cherubim—
All these inspire our eyes, and ears, and heart;
God is Great, is Good."

Accommodated from Lord Byron's Cain.

When the veil of time has dropped from off our face, and we see the result of the grand physical and intellectual struggle, we shall behold how grand it was to have been on the side of the pure and true; how evil to have run riot in indiscriminating use of material things; in arbitrary godless nature-worship by sensual indulgence, not understanding nature as a revelation of the Divine, not knowing

"That the light which makes all beautiful,
The little shining fire-fly in its flight,
And the immortal stars in their great course,
Must all be guided."

Raising to Higher Powers.

"As angels in some brighter dreams
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes,
And into glory peep."

Henry Vaughan.

"O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened."—*Dan.* x. 19.

The opponents of our Common Faith assert—"nothing is Supernatural, and there are no miracles." We have shown that Nature is as a whole, and in every part, based upon, interpenetrated, and encircled by the supernatural; and that all things, every event, fixed order, variety, and motion, are essentially miraculous.[1] Their reply—"If all is supernatural and

[1] See "The Supernatural in Nature" and "The Mystery of Miracles."

miraculous; then, all is natural, and there are no exceptions"—has been dealt with. As it may be said—"If all our thoughts and acts are by a revelation and inspiration of the Power whom science has discovered as the Cause and Essence of the worlds; then, all that we do being by Him, there cannot be anything special or peculiar by which one man's thoughts or acts are more Divine than another's."

We reply—Though everything is natural, there are many orders and ranks ascending from the lowest to the highest; in which organic life is a supernature to inorganic being; and man is amongst all other lives. Though everything is miraculous, there are varying heights and depths: for human thought and speech effect special miracles, as compared with bestial cry and instinct; the whisper here, heard on the other side of the Atlantic, seems more of a marvel than our hearing of sounds which are nigh at hand; and the raising of a man from the dead by a word, is, in some respects, more miraculous than the raising of that same man from the world's dead elements by the many devious processes which convert inorganic substances into the human form.[1] In like manner, as to Revelation and Inspiration, the material unliving world is one book of God, and the living world is another; intellectual creation and moral creation are volumes of higher truth; all are records of transactions which seem to prepare for some yet more glorious unfolding. That there is a process by which the low is made high, and the weak becomes strong, is evident enough; and that the process, from first to last, is either directly or indirectly by the Eternal Power, whom we call Godhead, is sufficiently and scientifically demonstrated. It is now needful to show a special intensifying of Revelation and Inspiration, extending from genius which is as a light from God, to that yet more wonderful illumination which is light from God.[2]

We take for granted in every scientific investigation, that

[1] Finite things do not differ so much in their being, as in their mode of being. Of one substance, they are diversely fashioned. All things are in the universe, but variously; and the universe is in all things, but differently. The substance of the universe, moved by the energy of the universe, guided by the intelligence of the universe, is that Trinity of Unity which quickens all diversity.

[2] "Part of the infinite intellect of God."—Spinoza, "Ethics," pt. v. p. 240.

there is a directive determining influence, everywhere,[1] by which things are as they are; and by which everything does its best, so to speak, that it may continue as it is.[2] Matter at rest, so far as in it lies, persists in that rest; matter, in motion, will continue in motion; unless acted upon by a greater power. Now, as the coming of a greater power is an impulsion by, a manifestation of, that greater—the degrees of force, of motion, of life, of intelligence in the worlds, are gradations of revelation. Hence, a difference—varying and wide apart as the greatest and least, as the lowest and highest—is an essential, not an accident, in the various existences of the universe.

If our scientific men saturated their teaching with this truth—that differences are essential, that wherever God acts there God is—a Divinity would be immanent in their science: history would be the illuminated garment of God, the Church His Temple, and our knowledge would be verities of the Divine Nature. Not only in mind, in matter also, as in conscience, there is a revelation, an inspiration. On the brow of external nature is inscribed—"Glory to God:" He gives to matter its force, to life its energy, to will its emotion, to belief and conduct their various sustainment. Behold! all things are instinct with Spirit. Everywhere God is: but not in the thoughts of the wicked.

It has been too rashly assumed by those who argue for fixed uniformity, and for the persistence of energy in the same degree, that the force and the intelligence in the worlds are unchangeable from eternity to eternity. This takes for granted that the Master is so with and in His work that the two are one. The conception is unscientific: we ought rather to say —as infinitude is localized in space, as eternity is manifested in time, as force is revealed by motion; so creation is rightly conceived of as evermore extending space, evermore enlarging the limits of time, evermore exhibiting the aggrandizement of

[1] This, taken in a scientific sense, is that Principle which makes the universe to be an organism—self-acting and complete in itself. In a theologic sense, it is that in which all things move and have their being—even God.

[2] "Unaquæque res, quantum in se est, in suo esse perseverare conatur. . . . Conatus, quo quæque res in suo esse perseverare conatur, nihil est præter ipsius rei actualem essentiam."—Spinoza.

force. God has not done all that He will do ; the capabilities, the possibilities, the varieties, of the future have not all been anticipated in the past ; the Illimitable is not already limited ; the exhaustless riches have not been exhausted ; the God whom we worship is not doing for ever and ever the same things. The essence of His Nature is Infinite : ever crowding time with more events ; ever enlarging space with works ; ever extending and magnifying forces into new systems, constellations, and galaxies. These new creations, revelations, inspirations, have not their roots of origin in the ultimate atoms, for science says they are unchangeable. Every change is wrought by Intelligence, to manifest the invisible things of the Godhead.[1] There has been, there is, and will be, that manifestation of the Divine which progresses in wider, deeper, vaster revelations ; in which everything has its own and sufficing share, in which all times have their various events, in which all the worlds possess continuity with never-ceasing passing away and renewal ; and that uniformity and equilibrium which are the symmetrical product of ceaseless, all-pervading complications ; wrought by Him in whom is no change and no shadow of turning.

Nor is the asserted evolution of intelligence and of morals, "the unbroken sequence of development from the nebula to the present time,"[2] founded on knowledge : for though human nature has necessary and universal elements, which appear in every individual, and constitute that apparent sameness which makes us fit subjects for science, "humanity is no homogeneous mass ;"[3] and, if it were, "molecular tissues and molecular motions explain nothing."[4] There is an infinitely various combination of elements in the physical, mental, and moral composition of every individual separating him from all others,

> "and there exists
> Oft in concentrated spirits not less daring
> Than in more loud avengers."

There is no identity of constituents as to physical form, or features ; every one of us differs from others in intellectual,

[1] Rom. i. 20. [2] "Fragments of Science:" Professor Tyndall.
[3] "The Creed of Science," p. 54 : William Graham, M.A.
[4] Professor Tyndall, "Fragments of Science."

moral, and social qualities; many fall below or rise above the general average of humanity; and a few ascend to such commanding heights as to be men of genius, to deserve homage as heroes, and some of old were as gods.

What constitutes this permanent yet so greatly different unity of consciousness? The collocation of parts in our organism, effecting these differences and this unity, is incapable of explanation on materialistic principles; for the particles, as they go out, do not hand their special qualities to the new coming in, new and old being alike unchangeable. Now, if inherent atomic properties are not transferable; if every particle and every molecule is made up of things that do not change; how are the physical and spiritual properties of our forefathers made to reappear in us? There is no soul, no genius, in the particles of our respiration; we do not perspire wasted spirit, or exhale or inhale latent personality; "the atoms are nothing but matter;"[1] but "we know that there is a co-ordinating, presiding power somewhere in us,"[2] every man says—"I am I, I am one;" and we may go so far as to state that a spontaneous energy resides or moves in the nerve-centres which gives the power of initiating molecular movements, without any antecedent sensation from without, or emotion from within.[3] Hence, "there is no parallel between the actions of matter in the mineral world and in living tissues."[4] The proper shaping, arrangement, function of the elementary parts, is not analogous to crystallization; but by a presiding agency which controls such arrangement to a definite end;[5] the very "bioplasm prepares for far-off events."[6] We had better at once confess, "the true is the clear:" our life, our thought, our morals, were not latent in the old fiery cloud: "life is entirely incompatible with the gaseous state . . . of the causes which led to the origination of living matter, it may be said that we know

[1] "Protoplasmic Theory of Life:" Dr. Drysdale.

[2] "Mikrokosmus:" Lotze.

[3] See Professor Bain, "The Senses and the Intellect."

[4] Professor Huxley, "Biology," "Encyclopædia Britannica."

[5] See "The Cell Doctrine:" Dr. Tyson.

[6] Professor Lionel Beale. A living body, in a sense, is the same from day to day; but the identity and individuality of things is a persistence of similarity, not a continuance of the same elements in the same thing.

absolutely nothing."[1] "Faith in an order, which is the basis of science, cannot reasonably be separated from faith in an Ordainer, which is the basis of religion;"[2] and life having been ordained to precede organization, for the germinal matter has life and movement but not organism—"we fail to detect any organization in the bioplasmic mass;"[3] "the ultimate result must have been contained in the aggregate of causes; and these, so far as we can see, were subject to the arbitrary choice of the Creator."[4]

We conclude from a study of all that we know of these difficult subjects, and after availing ourselves of all we find that others know, that the gifts of nature are the gifts of God. All knowledge is a revelation: for human nature originates none, save in response to some impression, material or immaterial, from within or from without. Before creatures found anything special to choose by natural selection, there was the mystery of choice; before man could make by natural selection any special advance, there was the superior man, the inventive individual, to find, to know, to seize, the advantage. The revelation to this man, the inspiration of this man, became a revelation and an inspiration to his brethren. He, having been raised to higher powers, uplifted other men.[5] Were it not so, "people would be worn out on their way to great thoughts, and could never enjoy them—because, too tired."

The primitive men who learned to know and use Nature, despite her masks and disguises; the searchers who fathom the secrets of the universe; the prophets who declare things that are to come; the seers who pierce the Heaven of heavens; the great minds who break down the barriers between themselves and the Infinite; have, in their supreme moments, high revelations. Those quarrying in the, so to speak, sub-

[1] Professor Huxley. [2] Professor Asa Gray. [3] Professor Huxley.

[4] "Principles of Science:" Professor Stanley Jevons. The Causal Power is, in fact, the most universal and essential thing in nature; and that this should always and everywhere be uniform is an assumption on our part. We ought rather to think—God is not always doing the same things over and over again, but for ever and ever creating the new, and directing the old into new conditions, so that the old is new every moment.

[5] Accurate science leads us to say—"Everything, in so far as it is simple and undivided, remains, as much as in it lies, in the same condition, and suffers no change unless from eternal causes."—Descartes, "Princ. Phil.," 2, c. 37.

terranean regions of thought, have tunnelled to the unknown land; and the noble army of martyrs for truth, sacred and scientific, have gone beyond the former bounds. They have been as gods among men: because God, the Great God, walked with them, talked with them in the cool of the day; and in their quiet moments, in their receptive times, gave revelations and inspirations. There is a Purpose in the world: it is creative, and it is supernatural. There is a "power behind humanity and all things:"[1] power, by which things are, and by which they are made to differ. The great and blessed ones of former ages did not hand down their power, their truth, their sacredness, by natural generation; the particles and molecules of their body had not the secret of their wisdom; by thought to thought,

> "Of what each one should be, was seen the form and rule,
> And till they reach'd to that, no joy could e'er be full."
>
> *Altered from Ruckert.*

Peddlers in philosophy would minimize the great by showing how a man, thinking of an apple, learns the properties of the spheres; and another is led to meditate concerning the canker within all things; how one man sees the footprints of a horse, and thinks of battles; another will be conscious of the hunt with all its tingling hurrying speed; and the farmer's thoughts will be of ploughs and ploughing, of seed and sowing. Good as this may be in a small trade, it does not explain the mystery that so it is; nor enable us, apart from God, to account for that intellectual love, and moral love for Deity, which is in us; not only as a link to an eternal order of things; but a part of the order itself, which specially unites us to the Infinite Himself; and so leads Death in triumph, that the work done is done for eternity.[2] There streams into us the mystery of thought, the mystery of the universe, the inspiration of the Most High. At times, it works by means which seem utterly inadequate to accomplish the end in view; of small influence, like that of the animalculæ

[1] Herbert Spencer.

[2] "There can be no elevation of the finite spirit into communion with the infinite which does not imply divine acts or a divine process of self-revelation. . . . A God who does not reveal Himself ceases to be God."—Principal Caird, "An Introduction to the Philosophy of Religion," p. 65.

in the deep sea; like the mist that rises from the earth; like the rain-drop that falls into the crevice of the rock; but continents are formed, the great storm awakes earth and heaven, the mighty rock is rent.

When a man is thus moved, he is best described as θεόπνευστος, breathed into of God; animated, enlightened, by the Spirit of God.[1] Sometimes, the intense thought transcends the limits of logic; not as their contrary, but as possessing a richness and fulness which exceed definition.[2] The rigid rules of grammar, the hard lines separating the present from the future, will occasionally be done away with; nevertheless, the sacredly inspired retain, for the most part, their individuality. Moses does not speak or write as Isaiah, nor Jeremiah as Ezekiel. Men are moved, not driven; guided, not forced; but not having organism and senses able to acquire supernatural experience, or to gain Divine visions and revelations, Inspiration is not in response to human will:[3] nevertheless, though wisdom is not within every man's power, nor the highest height of inspiration accessible to every prophet; obedience is possible to all. The scope of the whole is truth, the meaning is practical, and the appeal to men is not based on mathematical demonstration, but on moral certainty. Thus, it disciplines to obedience; that, by obedience, the truth may be better known, more loved, more elevating as to human character.

On this account, religion is dogmatic: the uninspired have to receive and obey the truths which are declared by the Inspired; even as, in science, the general public accepts the dicta of scientists; and, on this account, Christianity—whose dogmas are based on morality, and whose inspiration is authenticated by miracle—is a capital fact in the history of the world. Moral law preceded ceremonies, organized private and social life, gave use and meaning to sacrifice, and thus proved itself to have that Divine impulse which is sure to prevail.[4] Every prophet testified of this Divine morality, in Jesus it became

[1] 2 Pet. i. 21.

[2] "Der von Seele und Lieb befreite Geist denkt alle seine Erkentnisse auf einmal und als Einheit."—Joel Levi Ben Gerson, "Als Réligions-philosoph in Beiträge zur Gesch. d. Philosophie."

[3] 2 Pet. i. 20, 21.

[4] 1 Cor. xv. 57, 58; 1 John v. 4.

personal. This fact further shows that God, in communicating with man, imparts His nature to their mind; but, ere so communicating, the human mind is raised to the utmost excellency of its capacity.[1] Christ, being by Incarnation the perfect man and the manifested God, was the greatest Revelation and Inspiration—the Word of God.[2] In that Word was the eternal Wisdom of God.[3] We, in partaking of this Wisdom, are able to discern between the true and the false, good and evil, and we enter the state of blessedness.[4] Every man of faith says—

> "I see my way as birds their trackless way—
> I shall arrive! what time, what circuit first,
> I ask not:
> In some time—His good time—I shall arrive;
> He guides me and the bird. In His good time!"
>
> *Browning, Paracelsus.*

Men like Balaam, and some as Jonah, could resist inspiration; some shrank in horror and amazement;[5] some endeavoured to restrain the elevating influence;[6] some were overcome by the power of it, and were unable to understand.[7] Wilfulness sometimes led to unbelief,[8] and want of firmness to credulity,[9] and dislike for a special work caused delay.[10] It is possible to detect in the sacred writings some error, fault, or weakness, which may be thought to weaken the inspiration. Certain Tyrian prophets said, through the Spirit, that St. Paul should not go up to Jerusalem. Their self-will seems to have misinterpreted the revelation; for St. Paul, by the same Spirit had a better understanding.[11] The earthliness of the vessels was not so miraculously overcome by revelation, that inspiration could not be mistaken; and the mistakes in numbers, in different accounts of the same words and transactions, show that—though all Scripture is so given by inspiration of God [12] as to contain the Divine Word—those who received the Word were not, thereby, made infallible. Moses mistook the time and manner of his work.[13] Jacob, the Israel of God, fell into

[1] 2 Cor. iii. 5, 6; 1 Cor. ii. 9–14. [2] 1 John i. 1, 9–14; Gal. ii. 20.
[3] Col. i. 19; ii. 9. [4] John xvi. 13; i. 16; 1 Cor. xv. 49, 53.
[5] Isa. vi. 5. [6] Exod. iv. 13; Jer. i. 6.
[7] Dan. viii. 27; x. 19; xii. 8. [8] Num. xx. 12. [9] 1 Kings xiii. 15–19.
[10] Jonah i. 1–3. [11] Acts xxi. 4; xx. 22–24. [12] 2 Tim. ii. 16.
[13] Exod. ii. 11, 12; Acts vii. 25.

duplicity.[1] The sons of Moses, of Eli, of Samuel, of David, were not duly restrained. Good men, at times, did evil; wise men, sometimes, were foolish; true men did not, always, speak the truth; the pure were, occasionally, defiled. This we certainly know: for the recorded actions are not all virtuous, and the teaching is not always that which Christ deemed sufficient,[2] nor is the standard of morality always high.[3] There are deeds at which we blush; infamous sins, vices, crimes, are recorded; nevertheless, Inspiration remains a fact. It accords with the fact that the unrolling of the world's history is as that of a cylinder, inscribed with hieroglyphics which require utmost ingenuity to decipher. The Bible, by giving meaning to these enigmatical characters, becomes partly involved in some corresponding shadows: its structure is in analogy with God's procedure, and the succession and variety of the complex powers by which he perfects His work.

Further Analogies as to Revelation in Nature and in Scripture.

"The mechanism is nowhere the essence of the thing; but the essence never presents itself in any other form of finite existence than that which is supplied by the mechanism."—Lotze's *Mikrokosmos*, i. 437; second edition, i. 451.

i. The Inspiration and Divinity of Holy Scripture are as the Divinity and Inspiration of Nature: there is a unity of Word and Work.

There is, in nature, a manifest general directive and sustaining influence; in no wise, nor anywhere perfect—but progressive. The essence of existence is beyond whatever is finite; but we know of it by our consciousness being aware of sublimities which exceed all finite individuality. Natural evils, storms, earthquakes, famines, pestilences; are physical analogies of the mental disorders, passions, terrors, desolations, and crimes of men: things are double. The higher beauties of the earth, the special realms, days as of paradise, golden ages, perfect products; correspond to the excellent men who mirror the Divine Nature, imitate the Divine Work, manifest

[1] Gen. xxvii. 19. [2] Matt. xix. 8. [3] Matt. v. 21, 22, 28, 31–44.

the Divine Will, and make known the Divine Presence. They consciously reach forward to the Highest Good, they voluntarily strive to enter Divine Wisdom, and to lay hold of God's strength. Again and again, they have a gush of inward light from supernal source, touching them with new life, inspiring new power.

> ". . . When God's shadow, which is light,
> My wakening instincts fall across,
> Silent as sunbeams over moss,
> In my heart's nest half-conscious things
> Stir with a helpless sense of wings,
> Lift themselves up, and tremble long
> With premonitions sweet of song."
>
> *J. Russell Lowell.*

Though very often as little children present at grand ceremonies beholding gorgeous robes and processions—the Sages and Seers of the world are sure of a wonderful Presence; and, in part, understand it. They are the men who correspond with the earth's supreme events, with crises in nature and in time. They are the great souls who translate those crises into humanity; and by a verified science, and by an Inspired record—not mythical, but spiritually substantial—of the transactions wrought in and by them, and of those in which they are contemporaries, make all realms of souls synchronous. As the mysterious power which sustains nature and is in every part awakes sea and land into life; and evokes strains of vital harmony wherein one life excels another life until the whole chorus is a music for the spheres; there are men in the earth's ages with souls quick to discern, to feel; and these men—touched in every emotion with a Divinely gentle yet mighty hand—have intuitions which pass with lightning speed into feeling; and thus is fashioned and differentiated in them that new organism of knowledge which is capable of Divine Inspiration.

ii. Whatever is of Good or Bad in Nature may, like the Good and Bad of Holy Scripture, become of greater Goodness or greater Badness. Science, even, is much under the influence of the will; and the truth of knowledge depends upon the purity of conscience. Not only has the will some power to resist scientific evidence; but scientific evidence is not attained without a continuous loyalty of the will.

The act of submission to nature prepares us for the subjugation of nature. Kepler's faith in Nature's accuracy led him to try twenty different forms of path, which he hypothetically took to be the orbit of the planets; at length he found the true orbit. In our own day, the notion that God always begins with little things has led not a few scientists into grave error. Our disobedience is the root of every evil. In like manner, obedience to moral truth awakes greater light, and leads to sound practical judgment with conformable course of life. Disobedience to moral truth corrupts the individual and destroys the nation. Faith, whether in nature or revelation, is not what some call "obscurantism;" it is the basis to progressive perfection; it is not unreason, it is the highest form of reason in apprehension of high truths. The deadly delusion that we are to carry scientific investigations apart from, and beyond all our consciousness of God, and reverence for Holy Scripture, has cast down many souls. Love of life leads to that use which brings more life and fuller; or, abused, tends to cowardice. Love of money is, in some, the root of all evil; to others, it is the seed of prudence, of providence, of thrift, insuring golden success. Every lawful appetite, by unlawful indulgence, becomes bestial; duly tempered and exalted, it craves for joys divine. Religion, which may degenerate into superstition, in its highest offices lifts up man to God. The faults of Balaam, Samson, David, Solomon, were so much the worse as the defaulters knew so greatly the better. The implicit power in nature which sometimes lowers or leads to a higher nature, is akin to that inability and ability of God's men by which they fall or rise. God plants in nature a sufficiency for whatever is of nature—a spontaneousness that is natural; yet, everywhere in that same nature, is an opposing evil that when nature, so to speak, sinks into sluggishness, gives blight and mildew; or tears with thorns as if to arouse from stupor. God plants in great men, and inspires His good men, with a quickening power of knowledge which breathes a glowing soul into all things; so that everything assuming shape, and all contrasts and transitions being united, these men become the spiritual centres and interpreters of the ages of the earth.

> " The power of thought—the magic of their mind—
> Link'd with success, assumed and kept with skill,
> Moulds others' strength and weakness to their will,
> Makes others' hands and greatest deeds their own."

When they fall from this high state, they remind us of the ruined basilicas, palaces, statuary of those grand old cities, now amidst the sordid surroundings of deep degeneracy ; where life in lowest depths of human baseness, is divorced from purity, intelligence, and power ; where men are worms in soul, the living things of tombs.

iii. The Natural Process is akin to the Revelational Process.

As to nature, we apprehend some details ; but, everywhere, in all the minuteness, and where seems no depth, we find a grandeur passing strange, and all things wear an aspect of eternity. In like manner, the trivialities of Holy Writ, even now, have nothing of old age in them ; but assume, with years, the bold brow and marks of mind—a purpose wider than our intellect comprehends. The seeming weakness of Nature and of Scripture may be said, indeed, to transcend the great ; and to present those grand problems to our mind which belong to the infinite and eternal. Nature, so long occupied with that which was not life, nor intelligence, is now so industrious, and gives such vast expanse for things that are evil ; and Scripture coming into correlation by means of small events, and minute biographies, with dark incidents, and some few foul—even to loathsomeness ; take our thoughts from God, and that high command whereof we love to think :

> " He breatheth—and a tempest shakes the sea ;
> He speaketh—and the clouds reply in thunder ;
> He gazeth—from His glance the sunbeams flee ;
> He moveth—earthquakes rend the world asunder."
> *Lord Byron, Manfred.*

Nevertheless, the natural everywhere touches the supernatural ; and, in Scripture, as we meditate, all the small events become mighty, wear the forms of intelligences, and gather at the portals of our lost and regretted Eden with manifold meanings and powers of good and evil. The nugatories which seem of men and angels, unfit for each and disparagements of both ; when examined with all our science and power of thought, show that they are not of the first and rise higher than the

last. Full of strength, of life, they bear not wing of seraph, nor the face of man, nor form of mightiest brute; but, sometimes, in the face of a weak but faithful woman [1]—not greatly commended, and in the guise of a strange incident [2]—oft misunderstood, we discern lineaments of that Christ, and of His sacrifice, which are the grand verities of all our life and hope.

iv. Natural Advance and Scriptural Growth are by means of Something added.

Nature's progress makes and draws out special threads from creation's general web; this corresponds to the new and peculiar patterns of life in our Sacred Book. Nature is never at one stay, in all the fixity is change; and whatever dies takes new shape. As for the Bible, its first truths are continuous, take new shapes. The creation of the world, the making, marring, and renewal of man, as seen in the first pages, live and move and have their being in all the following Book. Neither in creation nor revelation are the old threads cast away, but rewoven in more complex and beautiful patterns. Every flower comes into existence and grows by energy imparted from above, and by influence from beneath; by a principle acting within, and by a principle acting from without. Every added page of Scripture is by a new fashioning of that which went before, which so unites the vital force of every writer's individuality to the wisdom which comes from on High, that there is a further unfolding. The speciality of everything, whether in matter or spirit, in the Work of God or in the Word of God; and all advance, as to Nature or as to Revelation; are by differentiation of the forces with which the Supreme Energy moves the universe. Changes are not death; that which is came by birth from that which was; and that, so born, is not wholly new; but the old so added that, opening wider, it makes widening circles round us.

v. The Unity and Variety of Creation and Revelation are Similar.

The unity is Divine; for of one God are both. The variety is by Nature being made self-sufficient to bring forth,[3] with a sufficiency from God,[4] natural variety; and by man being

[1] Heb. xi. 31. [2] Heb. xi. 17–19. [3] Gen. i. 12, 20. [4] Gen. ii. 4, 5.

enabled to advance in art and science. This production of differences from unity, whether we think of the One Substance, or call it the One Spiritual Nature; this process by which things equal in themselves become unequal to one another; is the mystery which the universe reveals. The process, throughout, is a Revelation in Work, in Word; in matter, in life; in sensation, in intelligence; in emotion, in responsibility; it is natural, but in essence supernatural.

> "Oh, thou beautiful
> And unimaginable ether! and
> Ye multiplying masses of increased
> And still increasing lights! what are ye? what
> Is this blue wilderness of interminable
> Space, where ye roll along? . . .
> . . . . . Do ye
> Sweep on in your unbounded revelry
> Through an aerial universe of endless
> Expansion—at which my soul aches to think—
> Intoxicated with eternity?"

Nay, they are not eternal: but through agencies unknown, by strifes unspeakable, the innumerable unconscious atoms and the yet unborn myriads of conscious creatures; the earth which yieldeth not her full strength, and the heavens oft overcast; become immortal. Existence doth rest on time, yet not, narrowed into it, the swelling is into immensity; and the matter made for life to dwell in, not to retain, finds other place in luminous orbs which shall swing so thickly in the upper air that there will be no night; and the life which was given to matter, not being denied to glorified substance, all the variety will awake again with more splendour. When God requireth the past, it will be found that He has said—"Let nothing be lost." Chaos, transformed, became Creation; all after differentiation prepares for and unfolds the Eternal Splendour.

vi. The Foundations of Religion and Science rest on Faith.

The one even as the other. It is not less startling than real, that every atom in the universe and all life rests on mysteries—inexplicable, on certainties—not verifiable. Whatever we know, depends, as to its meaning and value and truth,

on something unknown. However widely we expand the circle of knowledge, a vaster unknowable is the circumference. Men who profess, indeed, to know much and to believe little, are less in knowledge than in faith. Ten thousand unknown truths form the truth which we call "our science." Ten thousand thousand unknown forces and lower lives tend up to man. Ten thousand times the more extend the finite and the temporal; yet, they touch not the Infinite and Eternal, from whom they have their being. The differences in light, the growth of force into vitality, the gradations of intelligence, the awakening of conscience—of which some among us speak as if the particles took upon themselves to shimmer, then in the warmth to live, to know themselves, and be moral, cannot be so explained. Every undulation that flashes brilliancy into space, so that things are seen—itself unseen; and all things seen and unseen; are a word (ῥῆμα), are an utterance (λόγος), are a message from what is afar—yet nigh every one of us. The apparent is but the manifest of hidden Power. It is as the look of One drawing nigh. It is a summons to be receptive, to open the inner sanctuary of hope. O, that we all knew—the beings knit with us in the growth of the world are passing along, in all pathways, unto fulness of being. Our religion and science know, but the knowledge is by faith, that a great Idea is in the worlds and draws them, binds them together in an Omnipresence as their place and habitation. All erring and unloving wills of men, if they can be made loving, will encompass the Eternal. Life will turn all grief to gladness,

> "When we shall drop the wearying and the woe
> In resting so."

Specialities of Revelation.

"The Old Testament is a collection of Hebrew Books, extending in composition over several centuries. . . . The New Testament is a collection of Greek Books, which are separated as to the period of their composition by some centuries from the former. . . . If the Book, having such a history . . . can be shown to have one idea running through it, this demonstration is little, if at all, short of the miraculous. . . . The unity is Divine, and that so, in a very intelligible sense, it

may be considered as God's Book, or as the Word of God."—BISHOP OF CARLISLE, *Inspiration of Holy Scripture.*

"We catch a gleam of glorious light immortal,
And strains of heavenly music faintly hear,
Breathing good cheer!"

The Bible is a Divine Library[1] by many authors, narrating the dealings of God with man during thousands of years. By happy universal consent the books, many, were regarded as one; so that in the thirteenth century, The Book, or Bible, became a common title for all the Holy Scriptures.

Holy Scripture, as the literature which contains the account of the moulding of the character of an ancient people, whose existence and history cannot be explained apart from the Book, is rendered more interesting by a modern truth: it is the Book of all progressive nations, of those who have been for a long time, and are likely to continue, foremost on Earth.

The most eminent scientists admit that only the shallow pervert, and then deride its narrative of creation. The men of widest acquaintance with facts, the largest cultivators in the field of nature, discern an ever-deepening meaning within its pages. Philosophers drink wisdom from its wells of truth. Moralists find truest purity, and poets highest inspiration, in the sacredness of its spirit. For centuries and centuries it has endured rudest and most violent attacks from men of worldliness and sensuality who hate its self-denying precepts; but it remains the bulwark of our Faith, the citadel of the Church, the only Book whence can be drawn any true knowledge of God. Systems of philosophy, theories of science, national dynasties, have passed away; but this "Book of God" stands firm and sure. Armies of the most eminent men in the world, the ablest, the purest, the best, are ready to defend its inspiration; and to maintain that no fact whatever in the universe is therewith inconsistent.[2]

The doctrines of this Book, the facts, the narratives, the ritual it ordains, the sacrifices it appoints, the promises, the precepts, the fate of the revelational nation, cluster around one

[1] "Bibliotheca Divina"—a title used in the fourth century by St. Jerome.

[2] "C'est beaucoup que le jugement des hommes sur les actions humaines: tôt ou tard il devient efficace."—Guizot.

Person. He, of all men, has done most for men, for truth, for purity. He was wisest, yet of little earthly teaching; the largest hearted, the deepest and truest minded, yet of a bigoted sectarian race; the man of universal sympathy, yet separate from intercourse with nations; He most mightily influences literature, yet never wrote a book. He has made humility, patient endurance, forgiveness of injuries, to be virtues; though the heathen, and every man now of heathen spirit, will not have them to be virtues at all. He declared that evil thoughts, wishes, inclinations, were of equal moral guilt, though less pernicious than evil acts. His life was spotless. His words are the most thought of, the most mighty, the most comprehensive with meaning for the present, with hope and fear for the future, that the earth contains. The speciality of such a man, His all-pervading presence in the meaning of the Book, make the Christ of Christianity, the Messiah of the Jews, the revealed Saviour of the world, such a proof of that Book's Inspiration that, though railed against, fought against, and of the Jews crucified, He is regarded as its mystery, its life, its power, and crowning excellence. We maintain—a Book so all about this man, the minutest biography tending to the revelation of His person; to the historic preparation for His work, before He was born; and, now, extending His influence—He long dead; is that proof of Inspiration which we justly regard as Divine.

This Book of God, of Christ, is of men: of men made to surpass all others. As a work of human literary art, it never has been, never will be equalled; but, strange to say, the work was done by those who have no other literature—or, if they have, it is not regarded. It is, as a record of the world's origin, the most scientific book in existence; yet there is not one scientific term from beginning to end. Every description is to suit the appearance of things, to meet the understanding of the simple and uncultured; and yet it accords, when fairly interpreted, with whatever modern scientists know, and bears us forward to an end for which every good man hopes. No other poets of the people have survived; but the poets of this Book win us by graceful simplicity; gladden us with sparkling brightness; and, in their sublimity, make us

reverent. The wonderful prose—here and there uncouth, rude, and revelatory of the abysses in human wickedness—has done more to mould, strengthen, and beautify the language and literature and thought of nations, than all other prose. In the despairing man, it awakes hope; and, deep as all human sorrow, in its revelations joy is quickened. The future is rendered propitious to all true life. Ages ripen it, but there is no decay.[1] The wealth of its power, holiness, and beauty, are stores whence the nations have been enriched. Even now, the scientific and wise discern meanings not known to the Jews; and it is more read by strangers than it was by its own people when Palestine was their home. It is proved by the world's suffrages to be the Book of men, for men; that only one to which was given true knowledge of God.

It is a Book the most tested, most rejected, most accepted.[2] Throughout Christendom, week by week, day by day, fragments of it, called "texts," are examined, explained, criticized, by all the learning, power, and ingenuity of men who are specially trained to test its language, its history, its doctrine, its accuracy. One great idea runs through the whole, that God and man are made one in Christ (Eph. i. 9, 10). The power, the wisdom, the love of God, converge as rays of light to a focus; so that Christ is exhibited as the inmost heart of God, so winning human love, that the conflict against evil may be fought and won by display of righteousness in its beauty. This unity contains such manifold power of development—extensive and intensive, such a manifoldness of meaning, that the heart of Jesus is the meeting-place of Heaven and earth, of

[1] "The Bible is like an ever-flowing fountain. Take what we will, and as much as we will, we ever leave more than we take to satisfy the wants of others. Neither the writers nor the thinkers of any one age can exhaust its fulness. For eighteen centuries men have thought and written of that one Book, and if for eighteen centuries more men so write, yet will there still remain much that calls for fresh examination and fuller inquiry: new knowledge to be won, old truths to be better and more fuller understood. The books of men have their day, and then grow obsolete. God's Word is like Himself, 'the same yesterday, to-day, and for ever.' Time passes over it, but it ages not. Its power is as fresh as if God spake it yesterday."—R. Payne Smith, D.D.

[2] The fidelity of the Jews to it is remarkable. "Cependant ce livre qui les déshonore en tant de facons, ils le conservent aux dépens de leur vie, c'est une sincérité qui n'a point d'exemple dans le monde, ni sa racine dans la nature."—Pascal, "Pensées."

God and man. No wonder that the Book has been, and is now, more vigorously, skilfully, and systematically assaulted than any other book. In every region of science, in schools of philosophy, in the diversity of all thoughts, there has been a testing of it; and men know not which most to marvel at—the absence of science in the letter, or the truth and vastness of science in its spirit. Millions and millions of men, of women, of children, study it; but they say—"it is always new." Enemies are never so glad as when they think—errors are discovered, faults are manifested; but no error, no fault, except of man, has hitherto been found which did not minister to the explanation of mystery, and to the revelation of power.

We find other specialities, convincing and surprising. God's revelations of Himself, and our relations to Him, are definitely and comprehensively connected with history, and with our own complex being—besetting us behind, before, and on every side.[1] It is a revelation given at sundry times, and in divers manners,[2] by many writers; but the unity, despite those intervals of time and space, is so unique and surprising that it would not and could not be of man.[3] Against the idolatrous tendencies of the ages, during which it was written, a sublime uncompromising doctrine is taught of one God;[4] and the fortunes of men and nations are viewed only as they tend to the development and issues of a spiritual empire. These and other specialities prove that the Bible is a living book, an organism, of which the words are the body and the inner meaning, or spiritual truth, is the soul. It moulds society, it shapes events by elevating men to noble deeds, and thus accomplishes grand results.

As an organism, the Book grew during past ages into what we now have; but that is not all. Being of God, the Shaper, the Developer, it has a capacity of power, and a comprehensiveness of truth, by which it accords with all truth. Newton's

[1] Ewald, "Lehre der Bible von Gott," vol. ii. p. 101.

[2] Heb. i. 1.

[3] "Il seroit plus inconcevable que plusieurs hommes d'accord eussent fabriqué ce livre qu'il ne l'est qu'un seul en ait fourni le sujet."—Rousseau, "Émile."

[4] 2 Tim. iii. 16. "Quid est autem Scriptura Sacra nisi quædam epistola omnipotentis Dei ad creaturam suam."—St. Gregor. M., Epist. xxi., "Ad Theodorum Medicum."

"Principia," Laplace's "Mécanique Céleste," greatly unfold the facts, principles, and ideas, contained in the universal power, gravitation. Holy Scriptures reveal God as the Central Principle by whose might all worlds revolve. Because of this, and as the Word of God, it is found everywhere in accord with the works of God. Our science of nature, whether astronomy, geology, biology, chemistry, may sometimes conflict with the surface meaning; but, ere long, a deeper investigation amends the science, or reads the Word more truly.[1] Every science, in its turn, fought against the Book; but, at the present day, despite the contradictions of sinners, all accord with it. No sooner does the unbeliever arrange his physics, his spontaneous generation of life, his evolution of morals; than a higher science so elevates the true that may be in the theory, as to prove, yet more, the truth of the Sacred Word. Nature's general uniformity admits the greatest variety that Will and Law can effect. Those who refused every miracle, are now ready to admit that everything is based on miracle.[2] The opponents of the supernatural now allow that it interpenetrates every part of nature.[3] Those who only read of fate, or of chance, in the universe; now see that law is everywhere checked, and diverted, or intensified in power, by other laws; that good is always encountered by evil, and evil everywhere held in check by some greater prevailing good. Evidence grows of a wise and beneficent co-operation of nature with Supernature, of law with Will, of the finite with the Infinite; by which even the will of man counts for something in the world to subdue, ameliorate, replenish nature; and to establish a Divinely Human Dominion.[4]

"As to the common affairs of the world, and what is going on in it, though a mere scene of distraction"[5] and greatly unnoticed, they are being brought under wise and voluntary human control. One of the many proofs of this we find in

[1] "Nor is it all incredible, that a Book which has been so long in the possession of mankind should contain many truths as yet undiscovered. . . . Possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several facts of Scripture."—Butler's "Analogy," part ii. chap. iii.

[2] See "The Mystery of Miracles."

[3] See "The Supernatural in Nature."

[4] Gen. i. 28.

[5] Bishop Butler.

the predictions of a coming Messiah and their fulfilment. He is to sway a sceptre over many subject nations; to enhance the privileges and splendour of His own people; and, though refused, to lead them to highest earthly prosperity. These people "had eyes, but saw not; ears, but heard not;" so are, themselves, a proof of fulfilment in one part, their conversion will vindicate a further part, and the many believing nations are proof of another part. Had it been foretold that a novel religion would arise in Athens, or Rome, and subdue the world; the genius, or the power of either, would have furnished some pledge of fulfilment as to the prediction; but a religion, with Jews for its teachers, and Greeks and Romans for converts, had nothing earthly to build on either in present appearance, or by calculation as to the future.[1]

Prophetic teaching, priestly love, reflective wisdom,[2] are manifest. The Book is everywhere dual; of man and of God. Of man, being composed by about forty different writers, writing under diversity of circumstances, and at far distant dates; and it was preserved by a nation whose history also greatly makes it; even as the history of other nations now will not let it die; so that it is a revelation in gradual and successive disclosures, by man, of God's dealings with the world in its various stages. It is of God, and this is strangely shown in the fact that, apart from Jewish and Christian Ethics, there is nothing in human schemes of morality which indicates even "the faintest conception that it is man's relation to God that chiefly determines the question of his moral worthlessness or worth;"[3] nevertheless, the universality of the religion, effected —apart from violence—by the force of its morality is a great speciality. Resisted everywhere, it everywhere conquers; because the gifts of love, of purity, of mental peace, are freely cast into our spiritual treasury by this wonderful Book.

Of man and God for men, the passive virtues are taught as were man a worm that crawls; and not less that μεγαλοψυχία, the magnanimity of Aristotle; the heroic character worthy of applause, the dauntless courage, the genial hospitality, ever praised; which give splendour to human character. These

[1] Davison on Prophecy, p. 280.

[2] "Encyclopedia Britannica," article "Bible:" Smith.

[3] "Superhuman Origin of the Bible," p. 98: Henry Rogers.

are so united that we know not which most to love, the unresisting submission—ofttimes an offence alike to human intellect and heart ; or that spotless purity which is as a garment of God ; or that spirit which greatly dares and more wonderfully performs ; or that blessed and blessing faith which says—

" Though vine nor fig-tree neither
Their wonted fruit shall bear ;
Though all the field should wither,
Nor flocks nor herds be there ;
Yet, God the same abiding,
His praise shall tune my voice ;
For, while in Him confiding,
I cannot but rejoice."

Hab. iii. 17, 18, *rendered by Cowper.*

The Bible, though of the Jews, is not a Book that the Jew would have made, if he could ; nor could have made, if he would. He would not have recorded so many disgraceful scandals of the great men, nor the stiff-neckedness and unbelief of the people. True, as the Bible is, it would be a greater marvel were it not true. That it is true seems clear from the fact that verification of it is placed in obedience to it. To do the will of God is the great source of further illumination, and is proof that the Bible reveals that will. We become just, by doing what is just ;[1] temperate, by doing what is temperate ; and holy, by working holy things into our soul by doing them. It is a principle of our nature that the true *Via Intelligentiæ*, the Way of Understanding, is not talking well, and drawing fine pictures of truth ; but the living well, and making truth very beautiful by fine representations in our conduct.[2] The scholar and the poet writes—

" How perfect, just, and holy
The precepts Thou hast given ;
Still making wise the lowly,
They lift the thoughts to Heaven :
How pure, how soul-restoring
Thy Gospel's Heavenly ray,
A brighter radiance pouring
Than noon of brightest day."

T. R. Birks.

[1] " The just man becomes so by doing what is just."—Aristotle, " Ethics," ii., iv.

[2] " Going over the theory of virtue in one's thoughts only, talking well, and drawing fine pictures of it . . . harden the mind in a contrary course . . . passive impressions by being repeated grow weaker."—Butler's " Analogy," part i. chap. v.

Every man can and does judge of morality, but very few possess that highest wisdom which leads to the purest and truest. It is peculiar to the Bible that purity, truth, love, justice, are placed above sacrificial and ritualistic service. Coming from God, the Book reveals a God who delights in supreme rectitude, wisdom, goodness; the *summum bonum* of men, the εὐδαιμονία, the well-pleasing service which, translating rites and symbols into the living things of life, renders God the all-controlling authority and power of their being. Thus man's place in nature, and his discipline are made by inspiration the school and schooling to bring his life to true issues. Mankind is built into a spiritual temple. Adversities are the mines where diamonds are dug. Struggles effect their polishing; and growth in truth, in power, in purity, emphasizes every grace, and arranges the jewels into coronets for honour of God and man. The character, so formed, is by means of the "Heaven," already indwelling, "attracting to itself whatever is congenial to its nature, and enriching itself with the spoils of earth."[1] The glories of the Eternal City joyously illuminate the heart, and place it far above that blank absence of interest and sympathy with which years of mere worldly knowledge and experience wither human affections.

No other religion, no other so-called revelation and inspiration, raises to such power and refinement of holiness. Ancient heathen worship is known to have been mixed up with impurity and cruelty, and the few philosophers who pleaded for morality forgot it in their lives even as they banished God from their speech.[2] Whereas, the Inspiration of the Gospels is full of love: even for the worst enemies of Christ, we hardly find an angry word; but, everywhere, love and pity.[3] Love, in union with the Lord's holy sorrow, gives highest pathos. Profound reasoning few are capable of, and not very many are moved by it at the time; but the pathos of realities, beautifully sublime, awakes an enthusiasm in nature

[1] Robert Hall.

[2] "The priests that delivered the oracles of heaven, and pretended to speak from the gods, spoke little of virtue and a good life. On the other hand, the philosophers, who spoke from reason, made not much mention of the Deity in their ethics."—Locke's "Reasonableness of Christianity."

[3] Pascal, "Pensées," reasons well on this.

that with one touch makes all the world akin.[1] Gospel inspiration is that blending of truth with emotion, of the real with the ideal, of God with man, of Saviour and sinner, that steeps our heart in sacred awe, softens it with pity, and arouses hatred even unto terror of sin.

In no book in the world is the doom which awaits guilt, whatever its seeming security, so vividly set forth. There never was a book like the Bible, and there never will be. Every throne is established that rests on the righteousness of it, and the nation exalted who counts sin a reproach. The moral grandeur and beauty of it impart greatness and purity. It has that highest art which weaves all that is best and noblest into the life of our history; and the veriest hind, brought up in our Sunday Schools, knows much of other countries, other civilizations, and of a great past stretching back to the furthest limits of the life of the oldest nations. He is rendered more human; made to feel that he ought and can do good and hate evil; and that he is walking, as in a moment of life, between the interval of two eternities. He is not taught by it, how the heavens go; but how he may go to Heaven. He will not be made infallible in the knowledge of any art, or science; but have an infallible Teacher of moral and religious truth: be so taught, reproved, and corrected in righteousness, that he may be perfect in all good conduct.

"Welcome emanation
Of inspiring consolations,
Swifter than the lightning's dart,
Glances through his glowing heart;
Soothes his sorrows, lulls his woes,
In a soft serene repose.
Like the undulating motion
Of the deep majestic ocean,
When the softened billows glide
Smooth along the tranquil tide;
Calmly thus, prepared, resign'd,
Is lifted up the inspired mind."

James Montgomery, Ode to the Evening Star, altered.

Even a child finds delight in the histories of Joseph and David; in Abraham's mystic grandeur, in his faith, and in the

[1] "La raison agit avec lenteur. . . . Le sentiment n'agit pas ainsi; il agit en un instant, et toujours est prêt à agir."—Pascal, "Pensées."

generosity to Lot. The miracles of deliverance from Egypt, of guidance and support in the wilderness, the Red Sea Tragedy, the crossing of Jordan, and the wonders of Canaan, remain in the storehouse of our memory; and though sometimes clouded by an eclipse of faith in our days of self-will, they come forth when mature judgment, disciplined thought, and sacred emotion bid them, as things of the earth in which were mingled, for our learning, the powers of the world to come.

About all those things of which men have been guessing, speculating, reasoning, experimenting, through all ages, and coming to no satisfying solution; the Bible speaks clearly, with due wisdom, with proved authority, and manifest power. Science is only just able to verify the fact that the earth and other things had certainly a beginning—but long ago. Our materialistic and our psycholistic philosophers have not agreed whether man is free or not—but the Bible gives the best reason for it, and we sum it as proof—"You ought; and, therefore, you can." "What after death?" men inquire, and the answer is—"Judgment." They ask—"How will human lots be apportioned in the Promised Land?" and the reply is distinct—"He that soweth to the flesh, shall of the flesh reap corruption; he that soweth to the spirit, shall of the spirit reap life everlasting." Troubled souls murmur—"How can sin be forgiven, the power of it destroyed, and the hurt soul healed?" As by a voice from Heaven, comes the declaration —"The Blood of Jesus cleanseth from all sin; the Grace of God gives all power; and by the Holy Ghost, renewing our nature, we lay hold on the powers of the world to come and partake of eternal life." Of things, even more wonderful, we obtain glimpses; and as every man's power grows in Divine things he partakes more of Divine fulness, and though no human genius, whether in the theologic or physical school of thought, has yet possessed a tithe of the knowledge already revealed, there are manifold promises of things to be added.[1] Meanwhile, millions and millions confess that in all the moods

[1] Isa. lxv. 20–25; Dan. vii. 13, 14, xii. 1–3; Zech. xiv. 9; Matt. xxvi. 29; 1 Cor. xv. 22–28; Eph. i. 10; Phil. ii. 9–11; 1 Thess. iv. 15–18; Heb. viii. 11, xi. 16, xii. 22–28; 1 John iii. 2; Rev. xxi. 1–5.

and necessities of their soul's life they find fulness of content by the revelations of this Blessed Book.[1]

Condensing the life, the thought, the acts of a nation, into clearness of crystal was no slight work. This Revelation and Inspiration not only did ; but, advancing with the necessary conditions of progress and civilization, gives, wherever sanctity is maintained in the world, highest triumphs ; and affords inducements to individual intellect and national endeavour. Barbarous nations, receiving translations of the Bible, have their language made visible in written characters, and co-ordinated in grammatical construction, so that this one Book becomes a treasure, and compendium of all literature and science. Not to speak of the beauty and power, given to the German tongue by Luther's translation ; not to mention the immeasurable graces of diction and the fixity of common speech, given by the translations into our own tongue ; regard the high morality which this Book makes the common property of all who order their conduct by it ; the spiritual elevation it is known to bestow, and the power of thought given—even when there has been little other discipline than that which grew out of the reading.

Some complain that Scripture is so complex. The prodigious variety and almost purposelessness of events, the inextricable prolixity and complexity akin to confusion, so call for ministers and interpreters that men say—"surely, God would make and use a better instrument." This complaint, coming chiefly from men who will give their whole life to the study of one small beetle, and not make that study complete, is not worthy of much regard. They forget that the seeming purposelessness is of purpose—to try our faith. The mystery of the physical universe has not been adequately explained though all the libraries in the world and the scientists and the societies abound with theories wonderful. The greater mysteries of greater worlds, the vaster truths of our coming and vaster life, the realities of the Eternal, and of our own moral

[1] This experimental evidence can have but small realization in the heart of an unbeliever ; but, even to him, the "cloud of witnesses" ought to be proof that human want finds relief in the assured presence of the love and work of God. See Dr. Chalmers's "Evidences," "Experimental Evidence ;" and Lecture vii., Mozley's Bampton Lectures.

responsible nature, cannot be made a mere alphabet for children to learn—the things ought to try our manhood.[1] Shall we have our orthodoxy petrified, our knowledge of God forged for us? It seems better for Moses to deliver Israel; for Isaiah's splendour to light all nations; for the Son of God to make us children of God with capacities—ever and ever growing, for truth and happiness—ever and ever enlarging. This Book, one—yet the slow product of many ages; a Book—with more life in it than has any other book, yet written long ago; both old and new, far off and nigh; is greatly like nature, that other work of God. We have a mingling of small beginnings with vastest results; of minutest details, with comprehensiveness surpassing all limits; and things wrought in a narrow compass, within small time, that only infinitude and eternity duly contain and unfold. The history of the universe is the history of the Divine Plan; and the Redemption of nature from all evil is that working Revelation of wisdom, love, might, which will flood all worlds with splendour. The process is infinite, for the extent of the triumph and the blessedness call forth the treasures of Divine knowledge. Wisdom and Power go forth for ever and ever, in wider fields of space, in vaster æons of time, to spread the realities of truth, of goodness, and joy. A revelation as to all this, and such revelation we have, flashes not in the skies for instantaneous, unsought, loveless conviction of unwilling men: nevertheless, in the sun's light, it shines; in the lowly violet, is fragrant; in the heart and intellect of man, it awakes; to occupy thought in all worlds, and afford themes for everlasting praise.

"'Tis not the morning light,
That makes the lark to sing;
'Tis not a meteor of the night,
Nor track of angel's wing;
It is an uncreated beam,
Like that which shone on Jacob's dream."

James Montgomery, The Death of the Righteous.

[1] "It is only when our energies are roused, and our faculties exercised, and our attention kept awake by an ardent pursuit of truth, and anxious watchfulness against error—when, in short, we feel ourselves to be doing something towards acquiring, or retaining, or improving our knowledge—it is then only that the knowledge makes the requisite practical impression on the heart and on the conduct."—Whately, "Peculiarities in the Christian Religion," essay vi. p. 361.

Supernatural Revelation.

"The business of philosophy is to answer three questions: What can I know? What ought I to do? For what may I hope?"—Kant.

"These three, in the long run, resolve themselves into the first: for rational expectation and moral action are alike based upon beliefs; and a belief is void of justification, unless its subject-matter lies within the boundary of possible knowledge, and unless its evidence satisfies the conditions which experience imposes as the guarantee of credibility."—Professor Huxley *on Hume*.

Revelation, having basis in the substance of the world, working in its forces, manifested in its life, and testifying in and to its consciousness, is Supernatural: for it is not of, but in the parts; and is above nature—because it subordinates, co-ordinates, and exhibits the meaning of nature. It is not less a map of the universe than it is a picture of God: for in all nature we behold God's face as our Creator, in all help we see Him as our Redeemer, in our conscience He works as the Sanctifying Spirit.

"His Voice has burst the silence, and His light is flung into the darkness;
Flashing jewels on a robe of black, and harmony bounding out of chaos,
It gladdens empires with the wisdom, and blesses the furthest generation;
Doer of illimitable good, Giver of inestimable glory."

Concerning this revelation by natural means of the Unknown, and the raising whatever is to higher powers, and the effectuating specialities, it may be said—"as all nature is a revelation; and the forces, lives, intelligences, are all inspirations; they may rather be called natural than supernatural." We answer—No: for, because all is of God, we are not to say—"they are all alike, and all equally from Him." There are lower and higher natures, life above life, intelligences excelling intelligences. There are supreme moments of experience when we feel that the truth, even of a common thing, is as different from our ordinary knowing as the vision of the rainbow to our sight differs from the darkness of the blind. There is a way of living by which the common necessary and uncomely acts are made sublime as a discipline for higher degree. At times the thought—"We must die"—awakes into the acute consciousness—"I must die." Then we see Death, face to face; he grapples with us, his fingers are cruel;

we regret that for the trivialities of life we neglected to cultivate the seeds of everlasting joy; we look round with haggard face; and if then we find that the faculty of Divine communion is not wholly dead in us, if light divested of earthly conditions shines into the soul, and the vision is of Heaven—that is something truly divine. There is, as if in opposition to this, a lowering process by which, in some men, every bodily want and desire is made a means of abasing and brutalizing their condition. Scientifically and philosophically we regard the matter of the world as coming from some one substance, which we speak of as eternal because it is of God; but the life, the intelligence, the moral power, which also come from Him, are of a higher, a super nature; so that the living thing is nobler than the dead earth, the animal is more excellent than the plant, man is more to be regarded than the beast; and, of men, some are earthy, some sensual, some devilish; and we rightly say, when any one becomes holy, patient, beneficent to man and true to God—"that man is godly, or godlike—more specially of God."

All life, however low; indeed all being, whatever its kind; rests on the invisible, and is tending to some distant and as yet dim future. All matter is twofold, solid and subtle: solid, as the rock; subtle, as the movements of a remembered melody, as the breath of flowers that scented dawn. In various senses, things the most transient, and life the most fugitive, partake of immortality:

> "No longer creep along the coast, but steer
> Out in mid-sea, by guidance of the stars."

The invisible is far more real than are the present visibles; and a future is more certain to everything than that the sun and moon will fulfil their ordinary course.

> "Why, even our pride makes a stir to be,
> And not forgot; but good is like to this—
> To do worthy the writing, and to write
> Worthy the reading and the world's delight."
>
> *Accommodated from Middlemarch.*

When a man takes this to heart, and brings all that is to bear on that which will be, he infuses his whole being with a gladsome, conscious dependence on the Eternal Principle of

things ; and endeavours, by knowledge of Him, to lay hold on the future—lay hold of eternal life.[1]

The Eternal Principle being, by very nature, invisible ; cannot be approached by visible and material instrumentality. To enter the inner courts, the nearer presence of Him who is omnipresent, there must be that penetrativeness of intellect and emotion which, acting by love and faith, goes beyond the clouds, and is consciously with the unseen. There is something deeply touching in the spectacle of millions of men and women bent under heavy burdens, struggling against physical pains, amidst mental and moral perplexities, with but a brief mortal life before them, trusting their body and soul, their whole present and future, to the love and care of the Invisible God. A calm universal tide, gently progressive, but all-powerful, so floods the mind with conviction that they say—"When experience ends, reason begins : for experimental science cannot satisfy any one longing of our soul, there is always something more to look for, to long for. We want to know the cause, the reasonableness, and the aim of things. We are sure that there is such a Cause, who can enable us to understand—the why, the how, and the whither." They are convinced, almost against their will, as by an inspiration, that there is a divine secret in suffering and resignation ; some purpose in social inequality ; some reason in the bitter distinctions that mark off the well-to-do from the hungry and thirsty. It is this, not soldiers and guns, that is stronger than fear of the tyrant ; stronger than mad passions ; but for this, they would break down every barrier, and trample in pieces their foes. It is this which makes them wait and hope, even when flesh and heart fail, that the Greatness which is the reason of all existence, will lead their souls to Himself, and satisfy them with His Goodness. Whatever carnal and unbelieving men may say, however the spiritually incapable may deny, this is Supernatural : a revelation and an inspiration, not of man, nor by men ; but in man, and of God.

> "Such faith is never faith in vain,
> For truest faith is highest gain,
> Our God doth make it, and it springs
> Where love and truth are fostering.

[1] 1 Tim. vi. 12.

So in Heaven's time and hour
Springs the little lowly flower,
Downward root and upward eye,
Shapen by God's earth and sky."

Accommodated.

The growing reason of men, acting more and more by sight, finds, as the boundaries of knowledge enlarge, an ever-widening and encircling sphere of the invisible and unknown, so that faith always remains supreme. That man, or nation, who has not faith; may intensify some few secular powers; but inevitably sinks into an animal state which has neither prophet nor sage. It is—as by an instinct of self-preservation, by the stimulating principle of progress—that men are so sure concerning the substance of things hoped for. This knowledge, this hope, shows what can be done, what ought to be done; and it gives spirit to our higher sciences, even as it ennobles the capacity of comprehension. The influence moving us is not so inexplicable that we cannot liken it to the ordinary moral suasive power of religious ideas; nor to the common forces of life and intelligence. It is present in our usual processes of thought, in the natural influence of truth over mind and heart; and thus, acting not less within than from above, it is at one with that all-pervading power which binds worlds in one whole, and yet gives to every particle in every world its own particulate being.[1]

In the measure of a man's experience, as to this, will he know what Revelation, Inspiration, Incarnation, Resurrection, Atonement, mean. Of late, the men most conspicuous for their ignorance as to the science of Theology; those who voluntarily make themselves incapable of faith; those who wilfully misuse, pervert, and belie Holy Scripture; have been listened to as were they competent and unprejudiced teachers. The astronomer, who holds that the geologist is not a scientific star-gazer; and the biologist, who accounts the physicist ignorant as to the history and nature of life; nevertheless,

[1] "The greatest point is there is a revelation which obviously comes from God, and while we are assured of this, we surely need not quarrel about the way in which it has come. . . . There is distinct need of revelation to satisfy the aspirations of men, and that need has evidently been supplied."—"The New Truth and the Old Faith," by a Scientific Layman, p. 224.

deem—though ignorant of Hebrew, of Greek, of Sacred History, of the vast literature evoked by the Bible, of the various unfoldings by which Sacred Truth enters and gives beauty to all truth—that they may decide dogmatically and authoritatively as to the reality and power of Revelation and Inspiration. Deluded by these, who know so little; inferior people, whose capacities hardly serve them to understand even the literal meaning of Holy Scripture, are found in public meetings of secularists, atheists, positivists, magnifying their ignorance; boasting of their animalism; and brutalizing their hearers by assuring them that as they came from the ground, and then went higher up by the brute, it is now time for them to be as the brute that they may return to the ground.

The public is discerning that men ought to know before they deny; that knowledge, not ignorance, is the qualification for teaching. If a man, however learned in some branches of physical science, presumes to malign sciences that are not physical, and say—"In respect of the existence and attributes of the soul, as of those of the Deity, logic is powerless and reason is silent"[1]—he must stand aside, take a lower place, he is no teacher. Logic is not more powerless as to the attributes of God, than as to the attributes of nature. Reason is not more silent as to the nature of the soul, than as to the nature of life. As we know of one, we know of the other; and as the essence of one is unknown, so the essence of the other will always remain a mystery. Is it not a remarkable illustration of Scripture[2]—that men who do not know, and cannot know the essence of anything, not even as to the growth of their finger-nails; and, yet, spend their lives in the investigation of appearances; deliberately tell us we are not, we ought not, we cannot, so study the manifestations of God in the world, and of the soul in man, as to know the essence of either; therefore we ought to give up the study of both? They ought to say—"Only by study of appearances do we attain knowledge of any kind. These appearances are a revelation of some hidden essential truth, and by this revelation we rise to some acquaintance with the invisible and eternal; and so, by the study of appearances and revelations and

[1] Professor Huxley on Hume, p. 179.

[2] Rom. i. 20, 21.

inspirations, do prophets and sages experimentally attain knowledge of the Divine ; and are able, as their powers grow purer and mightier, so to know of the Invisible and Eternal God that they are conscious of His Presence, and that He communes with them."

Supernatural Revelation becomes Natural

> "How mean the order and perfection sought
> In the best product of the human thought,
> Compared to the great harmony that reigns
> In what the Spirit of the world ordains !"
> *Prior, As He considered the Heavens.*

Supernatural consciousness becomes somewhat natural ; so that a lower degree is attainable by all. We pray—"O Lord, grant that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same."[1] Again, we pray—"Almighty God . . . cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy name."[2] Believers know themselves to be Temples of the Holy Ghost by unspeakable gift of God.[3] They know that Inspiration, even supernatural Inspiration, is necessary for every human being ;[4] and that every human being, who will, may have it.[5] They know that Gifts of Healing, of Unknown Tongues, of Prophetic Power, of High Revelatory Doctrine, are tokens of government by a Divine Person ;[6] and they are sure that the Apostles, on the Day of Pentecost, were brought into definite relation so as personally to receive Power from on High.[7] When these powers of Heaven abide with men the supernatural becomes natural.[8]

To correct those who mistake their ignorance for spiritual wisdom ; and those who deny Sacred Inspiration ; it is well to ask—"Do you really desire that the earnest cordial faith of

[1] Collect for Fifth Sunday after Easter.
[2] The Collect in Ante-Communion Service. [3] 1 Cor. vi. 19.
[4] 1 Cor. xii. 7 ; Philip. ii. 13. [5] John iv. 14 ; vii. 37–39.
[6] 1 Cor. xii. 4–11. [7] Acts ii. 4, 32, 33. [8] John xiv. 23 ; xvi. 13.

Christians, which has been called forth by their following Christ, should be taken from them? Do you desire that those fervent hopes, kindled in men who have been crawling all their days on the earth and eating dust, should be put out for ever?

> 'When some beloved voice that was to you
> Both sound and sweetness, faileth suddenly,
> And silence, against which you dare not cry,
> Aches round you like a strong disease and new,—
> What hope? what help? what music will undo
> That silence to your sense?'
>
> *Mrs. Browning.*

Do you think nothing of the desolation men will feel, when they find that He in whom they trusted has failed them utterly, and that what looked the most real of all things, was but a dream?" The motto is, "Let truth prevail though the heavens fall;" but what if the asserted truth is a lie, and you and others fail as to Heaven? Oh, is there nothing dreadful in the unbelief? the prostration of soul, the wretchedness of unclean living, which follows such disappointments?[1]

If the teachers of wrong are true men, but acting in ignorance; if they are moved by the nearness and sadness of other men's woes; if they are not puling philanthropists under that softening influence which makes other people's hardships picturesque—whose charity increases directly as the square of the distance; they will see that the blessed things of Inspiration and Revelation and the fearful issues of unbelief are not to be trifled with. They will think—"We, too, may have the grace." With the desire to learn, will come true penitence, and shame for their evil past, a conviction that the misuse of responsibility is vice, and that vice, in the sight of God, is crime. The Divine Word, thus enlightening them; the Divine Spirit, thus seeking to inspire them; will take them from the dirt and coarse ugliness of the profane; make them better than the simpering trivialities of drawing-room culture; will gradually lead them to know that they, themselves, ought to be, and may be, Epistles of God. Then, Inspiration and Revelation will not cause perplexities, but resolve them. The Bible will be a Book of Life to them, and a Spirit guiding

[1] "Theological Essays," p. 347: Frederick Denison Maurice, M.A.

them into the truth of it ; so speak to the heart, and so enlighten the mind, that they say—"Not only are Word and Spirit here and there, Word and Spirit are everywhere. Every man who desires the perfectly good, even when he does not know what it is, and cannot do what he would, is a part of the Divine Power against evil : he is 'widening the skirts of light, and making the struggle with darkness narrower.' This noble contention invigorates every power for good, and amendment of the evils that lie under our own hands." It is a blessed thing when inspiration makes all that is natural partake of the Supernatural ; when men know what effective magic there is in nature, in every molecule, and by what subtlety of touches the quality of one soul is conveyed to another.

The Bible does not inclose all that may lawfully be called "Inspiration ;" the Word, made Flesh, speaks in us that we may receive the adoption of sons ; the Spirit cries in our hearts, and leads us into fellowship with all the sons of God ; we claim all things as ours : the Common Book—Nature, the Chief Book—Grace, the things of Earth and the things of Heaven.

Real science is impossible, while men glorify their own thoughts and speculations more than God ; more than that which nature presents. We are in a world, not made by us ; and cannot know anything able to guide us into everlasting life, apart from the Spirit of Wisdom and of Life, which the World of God, and the Word of God, reveal. Unless we cease to worship ourselves ; cease to say—"nature is fixed and absolute ;" or

> "A dull rotation, never at a stay,
> Yesterday's face twin image of to-day ;"
>
> *Cowper.*

we shall make no progress toward real good. So soon as we regard the Bible as that by which God draws aside the veil that evil has drawn between ourselves and Him ; we shall have true knowledge. When we confess that the Bible is not the whole of revelation and inspiration ; but that by which—as with a Voice teaching and abiding, and with a Word—written and remaining, the Holy Spirit makes us to

know even more than the Apostles understood; we shall understand why it was better for Christ to depart, and for the Holy Spirit to come. When we discover that correspondence of eternal laws and principles by which our science presses into and possesses the future, the promised progress will scatter the mists of ignorance and advance further into sweetness and light and power. All neglect, whether of Nature or Grace; of what we can know, and of what we can do; wastes precious treasure and makes us poor indeed.

Creation grew into shape during manifold ages and by many conflicts. The Bible was growing for centuries in order and fulness, the steps of it may be traced, and the issue to which it tends may be clearly apprehended. Creation and Scripture mutually explain the past and bind us to the future. We grow, by labour and thought, into that scientific state which makes every evil to be a means of gaining some greater good; so, by moral effort and spiritual exercise, we prove and possess the things of God, and partake of the Spirit; "the Spirit witnesseth with our spirit that we are the Sons of God."[1]

Some of us speak as if the Spirit was not yet given;[2] as if we did not yet possess, as dwelling amongst us, that perfect Righteousness, that universal self-sacrificing Love, that eternal Truth, which the Holy Ghost came to give. To give, that every one of us may be fair and holy as a temple. It is far better to know this sacred work; and meditate upon the original, or even on the imperfect sketches good men now present of it; than to regard with merely sensuous pleasure the Transfiguration painted by Raphael. Let us endeavour, henceforth, to make known the fact that the Word of God is not in Word only, it is in Flesh; and that, if we receive Him, we shall know that Truth which sets us free from soul-destroying error as to the present and the future; that Truth of which Jesus testifies by coming into the world, dying, and ascending to Heaven. This Truth not only gives to faithful men a sense of Judgment to come, but a present power of decision by which they settle for ever which is the stronger—good or evil; and they give themselves to the doing of good, and to the possession of its unspeakable blessings. Beholding, as in

[1] Rom. vii. 16. [2] John vii. 39.

a glass, the glory of the Lord, they are changed into the same image from glory to glory, by the Spirit of the Lord ;[1] so that the influences of the Holy Spirit fill the believer with Christ's continued life. They thus already stand in the Judgment, are already acquitted, and enter life eternal. This is a grand revelation, a glorious inspiration, not of man, but of God ; yet man's, because it is God's. The Prince of this world is judged, already judged and condemned, by every man who is of God.[2] The Spirit of Revelation and Inspiration solves the problems of the world, the problems of our own heart ; separates us, if we will, from the spirit that lies ; and He is our Comforter.

Our Threefold Experience of the Supernatural.

> " The very shadow of an insect's wing,
> For which the violet cared not while it stayed,
> Yet felt the lighter for its vanishing,
> Proved that the sun was shining by its shade :
> Then can a drop of the Eternal Spring,
> Shadow of living lights, in vain be made?"
>
> Hartley Coleridge, *Sonnets.*

The Holy Ghost giving moral purity of heart and life, elevating and approving Himself to our sense of holiness, exciting our conscience to testify in accord with Bible teaching that we are sons of God, affords that first, personal, living, experimental, continual verifying process by which Christians know that the Bible is of God, that the Son of God has come, and that the Spirit of God is with and in the true. It is this moral and intellectual proof of Divine Inspiration that cures more heartache than all other books in the world. Notwithstanding that disputing men allege difficulties, absurdities, impossibilities ; it goes on healing every kind of misery ; and answers best the questions—" How came we here? why are we here? whither do we go?" The answer it gives so contents the universal mind that men, loftiest and lowliest, yield to the fascination ; and they find in it a power that overcomes all false reasoning, however subtle. We are beginning

[1] 2 Cor. iii. 18. [2] John xvi. 11.

to resolve not to hold back from it, because of life's puzzles ; but to live the truth of it for their explanation. The experience of many has made it plain, that the heart and mind loving and understanding it, the life practising it, are in the atmosphere of Heaven. The Inspiration of God comes to man as an angel-guest to lead us unto eternal glory.

The second great verification of supernatural revelation and inspiration is that by miracle. Having already dealt at large on this,[1] there is only need to remark that the evidence for miracles is not limited to the time in which they were wrought. It extends to the monuments, ceremonies, sacrifices, institutions, and laws of the Jews. The whole Jewish History, rightly regarded, from the calling of Abraham until now, is so variously providential, and in such fulfilment of prophecy, as to be miraculous. It is in vain to quibble as to the Plagues of Egypt, the Ass of Balaam, the Whale of Jonah. Take those away, and yet miracles remain everywhere. The Bible is a miracle, based on miracles, and in every past and existing institution of the Jews a manifest marvel. By miracle God puts His hand on an act and says—"It is Mine;" and seals a truth, or a wonder, with His own sign. Thus, the incredible is made credible ; and nature's impossibilities are a manifestation of One by whom nature exceeds herself for an exceeding good. Miracles are a systematic series, a procession of glorious witnesses. They encircle the deliverance from Egypt in compact phalanx. In their separated file they march across centuries. As torch-bearers they accompany prophecy, that the far-off, unseen fulfilment may be known as a fixity of God.

> "O'er men the spirit of the Prophet came,
> Like rushing wind awakening hidden flame."

Moral power so touches physical events, that the purpose for which miracles were wrought is seen to be the essence of truth bringing acknowledgment and worship from the deepest depths of nature. The sun's course in heaven, the silent softness of nightly dew ; the lightning and the hurricane, the earthquake, the remnants of oil and meal in a widow's cottage, the fortunes of armies and empires, the setting free of prisoners, life and death ; are responsive to a power of holiness, rebuking

[1] "The Mystery of Miracles."

men's sin ; to a power of revelation, making known hidden things ; and give deliverance to all who are unrighteously oppressed.

The third verification of the Supernatural in Revelation is by Prophecy.

There has been great show of learning about another Daniel, a second Zechariah, and as to words and phrases which seem modern ;[1] but it was a vain show :

> "For when we in our unbelief grow hard,
> The wise gods seal our eyes ;
> In our own slime we drop our clear judgments,
> Adore our errors, strut to our confusion."
>
> *After Shakespeare.*

For the most part, the Jews have been so careful of their sacred writings that, with due account taken of the providential revisions and insertions by Samuel and Ezra, and others, the different books represent the mind and will of the writers as inspired by the Holy Ghost.

The prophetic proof of inspiration is manifold.

i. It is real, and so comprehensive, and so continuous, that, with few exceptions, every prediction is in effect attached to present living facts.[2]

ii. The predictions are manifold : various and different parts being given by men so widely sundered by time, character of mind, and station in life, that there could be no collusion.

iii. The predictions are precise. Persons are named, as Cyrus, by Isaiah ;[3] events are foretold, the exile and suffering of the Jews by Jeremiah ;[4] the birthplace of the Messiah, by Micah ;[5] the declaration of Christ's forerunner, by Malachi ;[6] so that only those who believe in everything out of the Bible, and credit nothing within,[7] can deny the prophetic character of Scripture.

iv. The predictions are numerous and cumulative. If a few might be explained as the happy guesses of genius, or as examples of far-seeing sagacity, we cannot so dismiss the

[1] See "Daniel the Prophet," by Dr. Pusey.

[2] Hävernick, "Einleitung," Th. ii. abtheil ii. s. 52. Lee, on "Inspiration of Scripture," pp. 149, 150.

[3] xlvi. 1. [4] xxv. 11, 12. [5] iv. 2. [6] iv. 5.

[7] "Les incrédules sont les plus crédules."—Pascal.

more than two hundred fulfilled predictions which we are even now able to verify. The fact is, a whole people announces a Messiah who is to be rejected; a whole people exists for the sake of one world-saving man whom they are to refuse; yet, of the God who sends this Saviour they never cease testifying.[1]

v. The predictions are by a revelatory supernatural power; a disclosing of that which is in the future, and new; not as by the power which recalls the past.[2]

> "There is a truth transcending far
> The way of Scientific Thought,
> Which travels to the faintest star
> And verges on the smallest mote,
> But all beyond it knoweth not.
> Its ladder based on earth, must lean
> Its summit on the felt and seen;
> But still our hearts their rest have sought
> In the dim beyond, where it hath not been."
>
> *Olric Grange.*

Take a few examples. The first announcement of a coming Saviour, without reference to time, or place, or family, as the Seed of the Woman,[3] probably was not fully understood. The guiding and blessing of Abraham[4] were clear, but no one then living could see the end. Then Judah was glorified.[5] With more clearness, the crown of Messiahship rests on David's Son.[6] This king is to be a prophet like Moses;[7] to be born of a virgin;[8] to be a priest of higher order than Aaron;[9] a man of sorrows;[10] to come in the time of the second temple;[11] to be crucified by the Jews;[12] after which there was to be a ceasing of the daily sacrifice, destruction of the city and temple, a breaking up of the Jewish nationality,

[1] See Pascal, "Pensées," tom. ii. pp. 270, 271, edit. Tangère.

[2] "The prophet is of infinite value compared to the man of science, or the poet either, for his business is to improve the character of man. . . . He implants noble thoughts, lofty ideals, and a spirit of holiness. . . . The prophet's task is to answer the questions: What am I? Where am I? What is life? What is death? What am I to believe? What am I to do? and to make men render unto God the things that are rightly His."—"The New Truth and the Old Faith," by a Scientific Layman.

[3] Gen. iii. 15. [4] Gen. xii. 3. [5] Gen. xlix. 15. [6] 2 Sam. vii. 12, 13, [7] Deut. xviii. 15. [8] Isa. vii. 14. [9] Psa. cx. 4. [10] Isa. liii. 3–5. [11] Hag. ii. 9. [12] Psa. xxii. 16–18.

and a scattering of the people.[1] Sometimes symbolism, sometimes sublimest strains of poetry, sometimes awful warnings, all bearing the ineffaceable marks of truth and purity, lift scriptural prediction above all suspicion of unreality. No ingenuity can properly explain Daniel's prophecy[2] of the four empires, except by allowing that the fourth is Rome. With a wisdom beyond human sagacity, Daniel recognized in the unimportant community on the banks of the Tiber that great world-power, strong as iron, which was to bruise and break in pieces the nations.

vi. The prophecies are formally, unequivocally, and distinctly spoken in the name of God.[3]

Divine wisdom wrought the miracle of prophecy, Divine power worked the miracle of fulfilment. The Holy Spirit gave the substance, and formulated it in fashion of the prophet's own personality. Hence the distinctiveness and separateness of prophet from prophet, so specially marked in Isaiah and Daniel. Justin Martyr observed that prophecy affords the greatest, surest, most continuous proof of Divine Revelation.[4] Were the prophecies mere ideas it might be said—"Natural ideas cannot demonstrate a fact which is asserted to be supernatural;" or, if the facts are natural, it could be asserted—"Natural facts are incompetent to certify of an invisible succession of a different kind;" but the prophecies, themselves supernatural, express sensibly and indubitably the internal correspondent facts; and so become signs and symbols, which can never be counterfeited, of the truths that they attest.[5]

vii. Prophecy does not so carry the interpretation as to fulfil itself; nor does it unavoidably fix the result, or enforce human conduct. Always declarative, never coercive; it is frequently, as to fulfilment, dependent upon man's obedience or disobedience. Men who refuse prophecy do not know the full meaning of their unbelief; nor have they the sagacity to perceive that all prudence, every kind of sagacious foresight, is a low order of prophetic power, and a certain proof that

[1] Dan. ix. 24–26. [2] ii. 37–35; vii. 1–7.

[3] In all the fifty places where the word Scripture occurs in the New Testament, it means that collection of writings which the Jews regarded as the oracles of God. See Wordsworth on the Canon, p. 185.

[4] "Apologia," i. c. 30. [5] Cicero, "De Divinatione," i. 55.

the highest is real. Indeed, no man is complete without some degree of that spiritual insight and foresight which, in the highest state, is supernatural: nor will any system survive that has not in itself something co-ordinated as to the future. Before Thales, from him to Socrates, onward to Euclid of Megara; Plato, with his logic; Aristotle, with cold philosophy; the severity of the Cynics, so sullen in Diogenes; the pleasure principle of Epicurus, which became a reproach; Alexandrian mysticism and Middle Age struggles; the philosophies of Descartes, Spinoza, and Comte; Materialism, Sensationalism, Agnosticism, and Spiritualism; all threw out great and noble ideas, but being apart from Divinity, and without prophetic power, they existed dimly and died. Whatever is to live in blessedness and be lasting must have Divine Inspiration. The Bible is full of this revelation and inspiration, and because of it a man of genius declared—"The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and the more abundant he finds the ore; new light continually beams from this course of heavenly knowledge to illustrate the work of God, and conduct the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance and of their inestimable value." [1]

He who fairly acquaints himself with the accurate and complex mass of proof, as to prophecy, briefly stated in these seven specialities, will not stumble and fall into unbelief because the Divine Record is sometimes humanly marred. Prophets may be faulty, but they never consecrate impurity as did false prophets among the heathen. Their morality may be imperfect, it is never perverted. They are earthen vessels, stored with gold and silver coin, but they are not thieves; and gold and silver pass current all the world over, without other recommendation than that of their own weight. We ought also to remember that though the bottles are marred which hold the wine; the Heavenly Wine itself is decanted pure, from the Hebrew and Greek, into our own English vessels. Scripture seems, indeed, the Diviner that, apart from any

[1] Sir Walter Scott.

miraculous providential preservation from errors by copyists, the wilful, and others ; it is, nevertheless, good and true as if, even now, it had just come from God. Nathan must needs correct himself as to building of the Temple, but he adds the fundamental prediction concerning Christ as Son of David.[1] A prophet, not fully on God's side, may be in fatal error.[2] There are apparent contradictions ;[3] and different wording ;[4] but the error, if there be error, arises from human use of the Divine Gift ; and, as to the value of our own interpretations, we say—the Volume of the Word, not less than

> "The Volume of the World
> Is legible alone to those who use
> The interlinear version of the Light
> Which is the Spirit's, and given within ourselves."
>
> *P. J. Bailey.*

The brightest purity, the highest wisdom, if shrined in merely human form, "will be clouded by the shadow which still rests upon the gates of Paradise."[5] Vitality is in a seed, but not manifest till it germinate into the blade, the ear, the full corn in the ear. Electricity is in the air, but not seen till kindled into light. Magnetism is in the loadstone, but not known until brought into relation by due forces.

> "Reade not this Booke in any case,
> but with a single eye ;
> Reade not but first desire God's grace
> to understand thereby.
>
> "Pray still in faith with this respect,
> to fructifie therein,
> That knowledge may bring this effect,
> to mortifie thy sinne.
>
> "Then happy thou in all thy life,
> whatso to thee befalles,
> Yea, double happie shalt thou be,
> when God by death thee calles."
>
> *Breeches Bible*, 1590.

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[1] 2 Sam. vii. 16. [2] Ezek. xiv. 9.
[3] Matt. xxviii. 45, 46 ; John xix. 14.
[4] Matt. xxvii. 37 ; Mark xv. 36 ; Luke xxiii. 38 ; John xix. 19.
[5] "Inspiration of Holy Scripture," Lect. v. p. 241 : William Lee.

Proof of Supernatural Revelation.

The Origin of the World.

"The opening page of the Bible . . . is not only admired for its sublimity . . . but if true is of Divine origin . . . for no human mind was witness of the events, and no such mind could have contrived such a scheme."—Professor James D. Dana, *Manual of Geology*, p. 847.

"Eternal Night,
At God's command, awaken'd into light;
He call'd the elements, Earth, Ocean, Air,
He call'd them when they were not, and they were:
He look'd through space, and, kindling o'er the sky,
Sun, moon, and stars came forth to meet His eye:
His Spirit moved upon the desert earth,
And sudden life through all things swarm'd to birth;
Man from the dust He raised to rule the whole;
He breathed, and man became a living soul."
James Montgomery, *The World before the Flood*, Canto vi.

How shall any common person know that the Bible is the Book of God; so supernaturally Inspired that the words are God-given; that the statements have Divine authority; and that the whole has been so providentially given and preserved as to be, at this very day, a sure word whereunto we do well to take heed?

The purity and high morality of the doctrines, and the wonderful nature of the facts revealed, are no doubt the first and greatest proof; but some men dislike the requirement of holiness, and dispute the truth of the asserted facts. These facts, however, are not stated to give scientific knowledge as to the constitution of nature, but to show the relation of things to God: it is God who creates, who commands, who names, who approves, who blesses. As to the whole narrative, we have a right to expect that it will be scientifically correct—that is true; and that the language used shall represent things as they would really appear to the eye. Miracles may have convinced those who saw them wrought, and coerced even the unwilling to assent, that the Prophets really possessed power and wisdom from God; but, nowadays, we do not see the marvellous works, so that they are not evidence to us—indeed, require proof; and there are men who make the miracles, themselves, a reason for refusing the whole Book.

Prophecies are unmistakable and undeniable evidence, when their fulfilment is proved ; but the argument is somewhat complex, requires much thought and no small reading for any one to arrive at complete mental conviction.

What we require is a *multum in parvo* proof, of easy comprehension, applicable to every intelligent man, capable of removing the common difficulties arising from the dark parts of Scripture, able to overcome the unwillingness of unbelievers, and to convince the ungodly that God will judge them. If such a proof can be given ; then prophecy, miracle, high morality, will leave every man without excuse who says—" I will not be holy, nor just, nor good : I will do that which is right in my own eyes."

Such a proof is now attempted by verification of the commencement, progress, and completion of the creation. It shows that the Scriptural account contains in itself evidence of superhuman knowledge—hidden from the foundation of the world ; knowledge, therefore, of miraculous and of prophetic power. It confirms every statement as to the future, by revealing that in the past which could not be humanly known. It is an account which our Saviour accepted, and taught us to receive as the basis of Divine Revelation. It is not a picture or poetic account of creation. It has not the slightest marks of being a vision, but is obviously historical. We regard it as the instruction which God gave to the faithful at the beginning, which, being handed down by godly tradition, came to Abraham, and thence into possession of Moses, to be the peculiar inheritance of Israel. It declares that God is our Creator and Preserver, that He is the Giver of all good, and therefore we sing—

" Thy love we praise
Which knows our days
And ever lifts us higher.
Thy love Divine
Which made us Thine
Shall keep us Thine for ever."

Charles Wesley.

It is sober, definite, and clear proof drawn from a most ancient portion of the Bible that has always presented some difficulties to every man of thought ; and afforded innumerable

objections, sneers, and arguments, to scoffers and unbelievers. The proof is more undeniable as being scientific, though the Book is unscientific—not having even one scientific word in it. The more convincing, as resting upon words which, in their literal meaning, state merely how things appear to the sight, or to our other natural senses. The more wonderful, in that though the words do not teach us geology, botany, astronomy, chemistry, biology, or any other physical science; they contain truths, and reveal facts of progress and particulars that all these sciences unanimously confirm. The portion of Scripture that we mean, is the History of Creation, in the first chapter of the Book of Genesis; and the proof that we give, is the manifested truth of the account in every part. If true, the statement is of Divine origin—the Book is of God: for no human eye was witness of the events, and no human mind could have invented the scheme of operation. The Book, being of God, telling of a Divine process in human language for human minds, will manifest those marks of incompleteness which show that the men to whom the Revelation came were merely vessels to receive it: not supernaturally gifted with wisdom and knowledge to discover the truth for themselves.

The Proof.

i. It was not actually known, as a scientific fact, until lately, that the world had a beginning. Now we do know. Every planet and sun in the universe is gradually using up itself, in the sending forth of heat, light, and other forces; so that every star and system must come to an end; and, as they must come to an end, they must have had a beginning—are neither eternal as to the past, nor as to the future. This, one of the grandest and latest discoveries of physical science, is the very first Scriptural truth: "In the beginning God created the heaven and the earth."[1] In the beginning He created that formless matter which afterwards became heaven and earth. Heaven and earth were not made in a moment, but during several successive periods.

ii. It was thought, in consequence of erroneous calculations as to misunderstood dates applied to Scripture, that the world was not much older than about six thousand years. We

[1] Gen. i. 1.

are now sure, without any possibility of error, through the sciences of astronomy and geology, that the universe is very ancient: that there was no time without creation, and that the existence and measurement of time are by creation. This fact, not long ago, was misused in order to show that the chronology, or time dates, of Scripture were too narrow; and that the Bible view of the universe was so dwarfed as to be unworthy of thought by any man of science. It is amazing that such gross error could exist: for the Earth is plainly declared to be very ancient;[1] and the Scriptural time-measure of God's Personal revelation of Himself—as Son, and the proof of the co-eternity of Christ with the Father, is declared to be the beginning of the universe. In that beginning, at the very head of things, was the Word who created them.[2] Hence, "beginning is to be understood as the very head of all time, preceding every kind of existence—that commencement of Divine history when the ideal, fundamental eternal plan of God, began to be realized in creation."[3]

iii. Not very long ago, atheists derided our faith in God. They said—"There is no scientific proof: neither Heaven, nor Earth, gives any convincing mark that God is; proof of the existence of a Divine Being is impossible." Our modern accurate science discovers everywhere an almighty eternal Power as the source of that Energy whence come all the forces and things which make the worlds what they are. The things we see, whether we regard them separately, or as a whole, did not make themselves any more than we made ourselves. The force, the matter, the life, the intelligence, the emotion, in the universe is—unless we discredit all our science—the manifestation of a Great Unknown: who is in everything, yet beyond everything, and the container of everything. To this great, eternal, almighty, all-knowing Existence, Holy Scripture gives the name—"God;" and states—"God created the Heaven and the Earth."

iv. The heathen thought, and it was thought by many—if not all receivers of Revelation, that the earth is as old as

[1] Gen. xlix. 26; Deut. xxxiii. 15; Job xv. 7, xxxviii. 4; Psa. xc. 2; Prov. viii. 22–31; John xvii. 24.

[2] Prov. viii. 23–27; John i. 1–3.

[3] "The Supernatural in Nature." See "Creative Words," p. 120.

the heavens. Modern science proves that the earth is not so ancient as many of the stars; that it is not only small, in comparison with some of the planets; but very small, in comparison with the fixed stars. Scripture agrees with this. It states plainly—"God created the heaven and the earth"—heaven before the earth;[1] that the earth is small,[2] and in the phrase—"the heaven and the heaven of heavens,"[3] shows the infinitude of the universe as to time and space: so that we have reason to think that there were many worlds previous to those now existing.

v. Physical science leads us to think that the matter of all worlds was, first, in an invisible state; that it was brought into a gaseous cloudy mass, such as we now observe in the nebulæ of space, without any fixed bound or form; so that our skilled astronomers cannot use better words than those of the poet—

> "Of neither sea, nor shore, nor air, nor fire,
> But all these in their pregnant causes mixed"—
> *Milton, Paradise Lost*, ii. 912, 913.

nor find truer, or more expressive, than those of Moses—"The earth was without form, and void; and darkness was upon the face of the deep."[4]

vi. The first verse of the first chapter of Genesis, declaring that God made the heaven and the earth, is a summary of creation: the heaven before the earth. There is nothing belonging to the composition of the universe, either in substance or form, which had existence apart from God prior to this Divine act in the beginning. As to the state of heaven at first, we know not; but as for the earth, וְהָאָרֶץ הָיְתָה, it was, at first, dark, without form, and void. It is probable, however, that the process discerned as working in our own planetary system, worked and works in all other systems. Then, as for the earth, the primæval condition was darkness, without dimension; formless, as to materials; empty, as to any properties;

> "Unless the almighty Maker them ordain
> His dark materials to create more worlds."
> *Milton, Paradise Lost*, ii. 915, 916.

Science warrants that which Scripture plainly states—the earth was formless, void, and dark.

[1] Gen. i. 1. [2] Isa. xl. 12, 15. [3] Deut. x. 14; Neh. ix. 6.
[4] Gen. i. 2.

vii. The Deep is spoken of. A place of indefiniteness; for length, breadth, height, had no fixed proportions; gravity being then unknown, or only as known by chaos. Our sun, in deep obscurity, not yet a sun—having no form; vaguely, confusedly occupied a space wherein lay immersed all that was within some vast unfixed region stretching far beyond the limits of the remotest planet. Our abysmal earth was spread out so far as to surpass the region where now the moon encircles her.

viii. As to the early state of the universe, the philosopher Kant stated—"I assume that all the materials out of which the bodies of our solar system were formed were, in the beginning of things, resolved in their original elements, and filled all the space of the universe in which these bodies now move." The great astronomer, Herschel, observing the immense nebulous masses in space, conceived that there is a process of gradual condensation in them—every one around its own centre. In the largely diffused and faint, light is beginning; in the more condensed, the smaller, light is brighter. This light is not a substance, but a mode of energy; a resultant of molecular activity, the shimmer of atoms, and is the first announcement of work begun. Eternal Energy was as an incubating force within; and, yet, not being contained, was a transcendental brooding over; and the performance of the work, that we may not regard God merely as an artificer, is spoken of as being wrought by a word—"God said, Let there be light: and there was light."[1] A volume in a sentence: a perfect expression for a perfect work.

ix. The moving, or brooding of the Spirit on the waters—not yet water, on the deep, on the intermingled condition of elements that constituted heaven and earth, is the likest we can think of to the operation by which phosphorescent vapour, or crude substance, is made luminous. Matter not flashing into light of itself, but awakening into brilliancy by the eternal Energy so acting on the ultimate particles as to evoke this most beautiful and brightest of the forces. It is that by which all is seen, itself unseen. We can hardly regard this first light as invisible light; yet, doubtless, it was akin to the

[1] Gen. i. 3.

invisible light and heat which we excite by electrical agency. It is as if the eye of God opened, and the beams lit up the universe in splendour. In our scientific experiments we perform, on a small scale, what God did on a large scale—the extraction of light out of total darkness.

x. God did this by a Word. The meaning is, God does not work, makes no effort, is not a labourer. He knows and wills at once, both means and end: the means by volition, the end by causation. We are to look upon the universe as the thought of God materialized. As words manifest our thought in various specialities of meaning; so all things in the worlds —matter, force, light, life—are as words going forth from out of the mouth of God. Word means that outward expression by which Divine Thought passes into act; and Wisdom is that meditative, or contemplative element of God, which is the eternal, vivifying, uniting principle of the universe.

xi. Light is divided from darkness. It is as a separation of motion from rest, of activity from repose, marking the distinctness between non-luminous vibrating and luminous vibrating matter. The peculiar shiver, the brilliant motion, the molecular tremor of stars countless millions of miles distant, when they strike our organs of vision translate themselves into that human consciousness which we call "Light." In all seeing and blindness, in day and night, we know of light as divided from darkness. The sun, though formed when heaven was made,[1] being invisible—surrounded with thick clouds, was not the source of this light now shining.

xii. "God called the light—Day." The word "Day" indicates that light is put within limits; and "Night," that darkness is put within limits. Day has six meanings. 1. Light is called day. 2. The evening and the morning before the appearance of the sun form a day. 3. The twenty-four hours of light and darkness are a day. 4. The hours of light, apart from night, are a day. 5. The whole period of creation is called a Day.[2] 6. Any length of time or period may be called a day; as the forty years in the wilderness;[3] "thou art to pass over Jordan this day"—the time not ending till after the death of the speaker.[4] In unscientific times,

[1] Gen. i. 1. [2] Gen. ii. 4. [3] Psa. xcv. 8. [4] Deut. ix. 1.

we ignorantly spoke of God making the world in six earth-days of twenty-four hours, as if He were like a day-labourer, working by day and resting by night. This was a belittling thought, and probably never entered the mind of Moses. We do far better by regarding the creation of the physical and material worlds, however vast that period, as nothing more than as a day, or as a week, in the life-time of God. In six days, the fourth commandment says, we are to do our work, even as God did His, and then we are to rest. As is a day in a man's life-time, so is creation and its duration, as a day[1] in the eternal life of God. During six successive Divine days, in which moments are years, God's hand worked; on the seventh Divine day, not yet concluded,[2] He began to rest. "These days are a pathway across the territories of time; one end vanishes in the past to possess the antiquities of God; the other, the seventh day, enters the great world-times of the future."[3]

xiii. "The darkness He called Night." Darkness here means the time and obscurity before light was. It is not the night which follows an ordinary day. It is the empty, formless, chaotic state, where no, or very little, creation is. It is the ethereal medium at rest. It is the condition into which, science states, the worlds will fall at the end, unless God hinders, when they will be dark and dead. It is the state and place into which the used and wasted wicked, who cannot be made any good of, will be cast;[4] and where devils now are.[5] Whatever is not enlightened, vivified, ordered, elevated; or whosoever voluntarily refuses to take part in the creative and regenerative process that the Spirit of God would work in him, must be in wasteness and emptiness and shut up in gloom.

xiv. The Evening and the Morning were the First Day, or One Day. The proper meaning of evening and morning in the history of creation is, beginning and completion. The day is that period during which this part of the Divine work began and was finished; and certainly not an ordinary day,

[1] Gen. ii. 4. [2] Heb. iv. 3–9.
[3] "The Supernatural in Nature," "Creative Days," pp. 149, 150.
[4] 1 Sam. ii. 9; Matt. xxii. 13; Jude 13. [5] 2 Pet. ii. 4; Jude 6.

for neither light nor darkness is mentioned. Our present knowledge of creation gives grandeur to these days, and they present some thought-standard of eternity. The evenings and the mornings do not denote equal cycles, but that time-limits measure all created things.

xv. "God made the Firmament." Previous to this, the original chaos was an intermingled condition of elements constituting heaven and earth. Firmament is not a solid vault. It is the vast expanse of atmosphere and of æther surrounding the worlds. That in which the fowls fly. That in which the stars move.[1] The atmosphere, in which the fowls fly, is a mechanical mixture in which the chief ingredients are oxygen and nitrogen. In all parts of the earth it is very much the same; and, thin and light as it may seem, it exerts a pressure of nearly fourteen and a half pounds on every square inch of surface. The composition of the æther is unknown, but it is thought to be a solid rather than gas, jelly rather than air, harder than steel, and more elastic than india-rubber. All this, whether as to the air or the æther, is well expressed by the Hebrew word רָקִיעַ. It means that extension which involves great tenuity. Those wrong interpretations which impute the errors of ancient times, and the ignorance and narrowness of unscientific men, into the Divine narrative, are now to be laid aside—whether they come from the wilfulness of unbelievers, or from the want of knowledge in believing men. The poet Milton has given the best exposition:

> "The firmament, expanse of liquid, pure,
> Transparent, elemental air, diffused
> In circuit to the uttermost convex
> Of this great round."
>
> *Paradise Lost*, vii. 264–267.

It is probable, that the making of the firmament was the process which gave the Earth independent existence, by separating it from the surrounding mass. The relation of the earth, as a world-kingdom, is very subordinate in the firmament. It is one of the sun's smaller satellites; a little thing even in connection with the planetary system, which has a radius of 3,000,000,000 miles; and as nothing among the myriads of fixed stars, the nearest of which is seven thousand

[1] Gen. i. 8; Job xxxvii. 18; Psa. civ. 3, cxxxvi. 6, cxlviii. 4.

times further away than Neptune. The firmament is a work very wonderful.

xvi. The Division of Waters means that separation of the denser from the more diffused fluids by which, according to the law of gravity, the heavier would descend. The substances of the earth, at this time, were in a diffused commingled-state; but, henceforth, vapours, fluids, solids, by the influence of gravity and of light would take their places, in subordination to various natural laws, and the earth acquire solidity. Physical science shows that, probably, the earth came first together as a globe of vapour. This condensed and became liquid. This, again, by contraction became dense in the centre, and hardened to form a superficial crust—covered with a universal liquid ocean. The magnificent nebular hypothesis of Laplace, which explains the formation of the whole solar system by the condensation of a gaseous mass in which were all the material elements, sufficiently accords with this.

xvii. The Waters under the Firmament are those upon the earth, and near the surface of it. They were full of mineral and earthy ingredients charged with gaseous elements, rather a molten mass of fluid and gaseous condition. Cooling, water proper was formed by the chemical affinity of oxygen and hydrogen in the proportion of one of the former to four of the latter. There was, for a considerable period, a universal ocean in which the fluids and solids were being brought into their own places.

xviii. The Waters above the Firmament are the moisture contained in the upper clouds, the atmosphere, and the ethereal medium. These are of more subtle, or higher expansive principle than those under the firmament. The division of the upper and the lower, of those above and of those below, is of ever-varying extent and established by means of the atmosphere. By the moisture of the firmament vegetable and animal life is greatly refreshed; indeed, without it, all that lives on the earth's surface would die. How vast the store is we may gather from the fact that the waters of all the rivers are but a part, the superfluous part, of the atmospheric reservoir.

xix. "God called the Firmament Heaven." This rebukes and corrects those who charge Moses with thinking that the

firmament was a solid vault. It is that sensible limit between the visible and the invisible by which all visible water is below it, all the invisible is above it. It is also that infinitely diffused ethereal medium, in which and through which the stars pursue their mighty course. The firmament is a marvellous combination of many wonders—visible and invisible. It is that which links Earth to Heaven ; and through it come the ethereal influences by which we live, view vast space, and hope for an infinite and eternal dwelling-place. The accuracy of Scriptural statement—concerning light and the firmament, being confirmed by science of our own day—is not of man : all Scripture is by Inspiration of God.[1]

xx. The Waters were gathered. The universality of the process, by which this was wrought, as a result of the earth's cooling and contraction, is shown by the fact that the previous universal ocean, or mingled mass of liquid, which covered the earth, now deposited its gross ingredients to form the crust of the earth. This hardening, and made to crack by eruptive force from beneath, the elevated portions caused corresponding depressions into which the waters flowed. These waters were chiefly gathered in the southern hemisphere, unless the primal arrangement differed from that which now prevails. That the process was like that which we state is rendered probable also by the existing relations between continental features and the positions of the oceanic basins. We also know, that contemporaneous, parallel movements took place in the continents on the opposite sides of the same ocean ; and, probably, in some cases, in all continents together. The existing oceanic depressions form a vast sunken area, varying from a less depth than a thousand to, probably, thirty thousand feet. On the whole earth there are about eight parts of water to three of dry land.

xxi. "The Dry Land appeared." This gave to the earth its superficial configuration. Parts of the bed of the ancient universal ocean were elevated by means of lateral pressure caused by the contraction of the cooling surface of the earth. Amidst the bare rocky peaks would be active volcanoes with heaps of scoriæ and scarcely cooled lava currents. Around the rising parts would be bends and curves settling toward a

[1] 2 Pet. i. 21.

centre whither would flow the water. It is common for poetic interpreters to speak as if in a moment the roaring waters rushed together to form, say, that great ocean the Pacific; and that, as by a vast sudden upheaval, the vast continents were raised. Such figurative statements are misused by wilful, and not less ignorant unbelievers as to Holy Scripture, to show that the Bible account is wrong. It is not in error, though the process was of long continuance. It was a universal process; and, in many respects, contemporaneous; the continents, not less than the oceans, being subject to a general arrangement. The proportion of land, north of the equator, is nearly three times as great as that south of it. The independent continental areas are three: 1. America; 2. Europe, Asia, and Africa; 3. Australia. These masses of land are separated, across from east to west, by seas or archipelagoes. America is divided into North and South America. Europe and Asia, combined, and on the south Africa—sundered from Europe by the Mediterranean Sea. Australia is separated from Asia by the East India seas. There are three doublets in the system of continents: North and South America, Europe and Africa, Asia and Australia.

xxii. "God called the Dry Land Earth." All geological history shows that, as here stated, the Earth was not always in the state it is now. As it cooled down from the molten condition, the crust was formed by a process reaching back to unknown limits, and beneath manifold agencies of change. Earth, taken as including sea and land, is the habitation of physical life. Geologists speak of its lifetime as Eozoic, dawn of life; Palæozoic, old life; Mesozoic, middle life; Neozoic, new or modern life. No man has yet measured its vastness; but all the duration on our earth is but a single pulsation of the mighty life of the universe. Life, then, seems but a little matter; yet, for this life, our system of sun and planets seems to have been formed; and we believe that for life, whether greater or less, alike or different, to that on Earth we know not, was the universe framed.

xxiii. "The Waters called He Seas." There are three great seas, or oceans: the Atlantic, the Pacific, the Indian; and they are so connected as to form one. The Atlantic

trends to the north-east; the average breadth is 2800 miles. The trend of the Pacific, as a whole, corresponds with the trend of its central chain of islands. It is a vast channel elongated to the north-west, and the average breadth is six thousand miles. The trend of the Indian Ocean is the mean trend of all the groups of islands of the north-westerly system in the ocean.

xxiv. "God said, Let the Earth bring forth." The earth bringing forth is witnessed to by the assertion of science and of experience that the earth is the mother of all living. That vegetation preceded animal existence is also proved by the fact that the vegetal process is needful for animal existence: it initiates the conversion of elemental particles into organic being. Animal life cannot exist without vegetal preparation, only that animal life excepted which is itself of vegetal nature. Plants and animals, we now think, first appeared at the poles of the earth, as those would first cool. That the poles were in former times luxuriant, and not ice-bound as now, we are aware of by the discovery of ancient fossils. Of the primal vegetation we do not possess any known relics. If we are to credit the statements of scientists, it would be somewhat akin to that which is found in great depths where little or no light is. Whatever fossils we have of any ancient life, belong to times when chemical and solar influences existed and were similar to those now in operation. The primal vegetation was, doubtless, of the earth, and in the water, and on the land. That an earlier life was on the earth than any of which we have distinct fossils, seems plain enough from various facts. 1. The oldest rocks, sometimes, exhibit carbon in various forms: this carbon being a result of vegetal action. 2. The cooling earth would be sooner fitted for plants than for animals. 3. Vegetable life prepares for animal existence by ridding the atmosphere of carbonic acid. 4. Vegetation is, directly or indirectly, the food of animals. It is remarkable that the vegetation is compendiously described as Grass, Herb, Plant, Tree.[1] To say —"Moses intended a prophecy of the scientific tabulation of plants"—would not be warranted; but his statement accords, even now, with that common generalization which speaks of all vegetation as grass, herbs, shrubs, trees.

[1] Gen. i. 11, 12, ii. 9.

xxv. This fourfold arrangement, so ancient and so general, can be scientifically classed thus :—

a. Phænogams are all Flowering Plants.

b. Cryptogams are all Flowerless Plants.

The Flowering Plants are :—

1. Dicotyledons—plants with two seed lobes ;

2. Monocotyledons—plants with one seed lobe.

The Flowerless Plants are :—

3. Acrogens—vascular plants for the most part ;

4. Thallogens—purely cellular plants.

The above latest scientific classification would not have been of any use to the ancients ; and, for ordinary people, is of little use now ; and will probably, ere long, be modified. The summary by Moses—Grass, Herb, Plant, Tree, is the best that could be given for all people and all times to understand, and to be independent of the variously scientific classifications which are even now uncertain. That which the word grass now represents would not mean grass, as at first, but those rudimentary forms of vegetation which are now represented by leafless plants.

xxvi. Moses, dwelling in a land of sun-worshippers, experiencing every day the power of that sun, could neither be ignorant nor forgetful of the influence of solar heat and light in promoting vegetation. That he should speak of vegetation, as apart from that influence—vegetation wholly different to that which Egypt and the wilderness produced, can only be accounted for by a knowledge surpassing his time, advancing from nature to nature's God. As giving a statement of creation that accords with accurate modern science he is a man most wonderful. We are led by it to think somewhat further of the meaning of a creative day. It comprised under the words —"Evening" and "Morning"—the initiation, continuance, and full growth of things. They mean neither day nor night, and seem to be chosen to warn us against thinking that a twenty-four hour day was meant. Such a day did not come into being until the fourth period, and common sense requires us to say—"Light, before the sun's manifestation, is called—'day,' to signify that brightness which was caused by the operation of the Holy Ghost (Gen. i. 2) ; and the darkness is

called—'night' (Gen. i. 5), to denote the chaos out of which light was brought." In one sense, as the period which is inclusive of Divine operation, it is a Day of God—immeasurable. In another sense, if we limit the meaning to initiation of a Divine process, the day may be mystical, and partly synchronous with other periods of operation. For instance, the beginning of all life was, probably, by somewhat similar and, to a certain extent, simultaneous operation. Animal life did not remain dormant in the sea until the land was replenished with vegetation, and there were no grand tenantless forests on the shores of vast dead seas: wherever nutritious plants grew, animal life was found. Day, in its minuteness, reduces the initiation of living things to exceeding brevity of time; and day, in its expansiveness, comprehends innumerable ages. No better word can be found to express this. In one sense, we have the almost simultaneous origination of life's initial processes; in another, are comprehended the great durations of that orderly progressive process by which all life has been so marvellously differentiated. That is not all:—the days are rhythmical. The six, are two triplets, headed by the sabbath day. The triplicates are triple: in vegetation—grass, herb, tree (as in verses 11 and 12); in light—sun, moon, stars; in life from the water—fish, bird, creature of length;[1] in life from the ground—wild beast, cattle, creeping thing. Man is king over all. Still further: the work of the first day is completed on the fourth; that of the second on the fifth; that of the third on the sixth; the whole are accomplished on the sabbath, which has not even yet ended; and which we, ourselves, are to enter (Heb. iii. 12–19). In all this, there is more meaning than we can yet fathom; the natural process is supernatural in every part: Work and Word, Creation and Revelation, are alike Divine. A formula—whether in the substance of the universe, or in our intelligence—which solves the equation of all things and nothing, the Infinite and the finite, Eternity and time, the Providence of God and the freedom of man, must indeed be of Jehovah. Human science and philosophy speak of it as—a differentiation in time of the Eternal Energy;

[1] The word הַתַּנִּינִם, translated the whales, means creatures of length, of vast extension.

whence are the various forces and substances of the universe; form, in immeasurable variety; life and intelligence, in various grades. We discern in it, a process by which all evil will be overcome, in which the beginning holds continuance as a beginning by the continual production of new worlds; and in which production is to issue in that glorious light which will be brought by another Dayspring from on High. It commends itself to our mind as that vast, eternal, all-comprehensive plan, which none but God can begin, continue, and gloriously end.

xxvii. "God made two great Lights." Here, making means constituting, appointing, conditioning. Light is not the original light, but the placing of light as in a lamp, or candlestick, or any other receptacle. The letter מ in מְאוֹרֹת gives the meaning—vessels of light, or light vessels. The constituting or preparing of these lights we can say very little of: it might be by that absorption or dispersion of the vast and dark vapours, surrounding sun, moon, stars, and earth, by which they would become visible.

xxviii. "To divide the Day from the Night." To set or apportion the light within limits and darkness within limits. Science and experience show that neither plants nor animals could endure continual day, or lasting night. Day conduces to organic work, or life-processes. Night tends to rest, and recuperation from life's labour.

xxix. The Lights are "for Signs." Omitting those which may be called sacred signs; and passing over all that superstition lays hold of; take only a few senses in which the heavenly bodies are signs. There are signs signifying that increase and decrease of temperature by which we have fusion, or crystallization, or other processes, so that men of art and science may regulate their operations; guard against calamities; and have warning of earthquakes, volcanic eruptions, and storms. There are unwonted motions of the earth, variations in the atmosphere, greater or less heat from the sun, spots on his surface, indications in cloud, or in fire of the sky; which not only signify change of weather, but are premonitions of vast catastrophes. There are other signs, of like production, by which we are guided to all our knowledge of the earth's strata; of the sky's condition; of the sun's state; and con-

cerning the conditions of heat, light, electricity, and attraction. Were it not for this Divine giving of signs, we should not find the way of knowledge, nor attain certainty in science.

xxx. The Lights are "for Seasons." Science points out that the earth, owing to obliquity of the axis on which it revolves, has more light and heat for about six months in the northern hemisphere than in the southern; so that a northern summer is contemporary with a southern winter, and the reverse for the other six months. Not only so, the seasons are slowly changing backward in the months; and this precession of the equinoxes completes the circle in about 25,868 years. Besides, there are not only annual periods in which we are nearer to and further from the sun; but widely separated times in which are glacial, temperate, and very warm epochs.

xxxi. The Lights are "for Days, and Years." Suns and stars and their movements are that vast clock of the universe by which time is measured. As every planet turns on its axis, to or from its luminary, there is day or night; and the time of the planet's revolution round its sun is the year. The moon is more specially used to mark off our months. There are no better measurements of times than those thus Divinely afforded, and they are used by all nations. Exactness of definition could not exist previous to that clearing of the sky by which the starry order became visible; and the definition is so strictly, scientifically, and beneficially arranged, as to afford the fittest and best times for the functional operations of man, of animal, of plant.

xxxii. "Two great Lights: the greater Light to rule the day, the lesser Light to rule the night." The arrangement of the vessels of light in heaven is so much on one ruling principle as to show a similar purpose in all; and in every one is so different as to prove that Intelligence, not Fate, is the ruling factor. The sun having been made when the heaven was formed, one of the causes why it was not earlier seen may have arisen from the great density and cloudiness of atmosphere around both the earth and sun. Science leads us to think that in early days a vast mass of non-luminous matter existed in the air. The exactitude of arrangement which co-ordinates the sun and moon to the earth; so that day and night, tides

and winds, apportionment of forces, may be of active beneficent rule ; is so wonderful, that the tiny head of a little flower is adjusted to the masses and forces of the suns and systems in the universe ; and erects or bends, for fructification and scattering of its seeds, in due season. These adaptations, as to the sun and moon, stars and earth, are really innumerable ; and that they should be fortuitous, without any act of intelligence, is impossible. The fact can easily be proved :—Against any one chance, lie an infinity of chances. Further, to make this one chance permanent, it must prevail every moment, again and again for ever, against chances multiplied by the moments of measureless time into the incalculable and unimaginable possibilities of infinite space. Every one of the present localities, forces, conditions, substances, beings, would have to be realized, individually, by the actualization of one chance against all other chances multiplied by all the moments in time, by all the localities in space, by all the possibilities of existence.[1]

xxxiii. God made the Sun. He made it as He made the Firmament, even as He made man and all other things. The original word, translated—"made," is more formative in meaning than is the word—"create." It is used to signify dressing, arranging, making ready (Gen. xviii. 6, 7); and for crowning, as of Jehu to make him king ; so the sun and moon were arranged and prepared to rule. When the expanse of heaven was cleared, when the earth and water were separated, as the substances began to exhibit vital power in the lowest forms of vegetal organisms ; the sun, clearing his own photosphere, sent rays of heat and light through the vast pressure of his own vapours and became lord of the day.

xxxiv. "He made the Stars also." The stars are named last because, phenomenally, they are of less importance to the earth than are the sun and moon. That their making preceded all geological changes in our Earth, is known by the fact that the primary strata of rocks, and all ancient fossils, show that land and sea, atmosphere, summer and winter, day and night, chemical action and tides, were of the same kind as

[1] Fully reasoned out in "Mystery of Miracles." See Thought ix., "Elimination of Chance from the Universe."

those now formed by the combined influences of the universe. Tidal marks are found in the lowest and earliest rocks. Probably all the rocks, even from the Azoic, and the life that existed during their formation, are subsequent to the Divine work on the fourth day.

xxxv. "God said, Let the Waters bring forth." By this time the mineral and earthy ingredients of the sea had settled; the molten mass, of gaseous condition, had become water like that we have now; and life appeared. Whatever means may have been used originally, we know that now life is not by arrangement of matter and force: but that all vital conditions are effected, and the requisite material arrangements are made, by life itself. Organism does not evoke life, but life produces organism. The life-force acts by displacement and replacement of molecules, so that, really, the life-power on the earth is a Differentiation of that Eternal Energy which causes all existence.

xxxvi. "The Moving Creature that hath Life." Life builds up itself out of structureless matter which is not living at all; and Moses exhibits profound wisdom in at once piercing beyond all materialistic theories, and attributing life to the act of God. Of all animal life, marine life was the earliest; and this statement, by Moses, is confirmed by every scientific principle and discovery. The progress of life was not, strictly speaking, from rudimentary, or inartistic, or imperfect forms; the earliest are not less skilfully shaped than the latest. The advance has been by a process of differentiation and adaptation, not evolutive, by which organs were specialized for peculiar functions. The early life, whether vegetal or animal, was less specialized than is later life. In the course of ages, arose changes in the forms of life; and, in various eras, some forms abounded more than others. In the very earliest only vegetable products were found; and first of all, after those, came the living things of the sea. The waters swarmed, life moved mysteriously and abundantly; so abundantly that thousands of miles of rocks have been built up of their remains. The dawn of life was by a long and slow process; but even the dawn—in sponges, corals, crinoids, trilobites, sea-worms, lingulæ—represents five great subdivisions of animals.

xxxvii. Fowl were not only preceded by life in the sea, but by reptile life on the land; but as their birthplace, or beginning, was in the sea, they are spoken of as belonging to the same day in which marine life was created. This mode of statement is common in Scripture, and is often used now in science and art, in history and law.

xxxviii. "God created great Whales," not only great living things of the sea, but those which came on the earth as reptiles. Vast intervals separated these eras of life, and during these intervals, strange as it may appear, fish acquired affinities by which advance was made to higher life. They began to crawl, as the Eel does now, hence came the reptiles; to climb, and even to imitate flying, as the Climbing Perch and the Flying-fish; to convert the swim-bladder, to be as a lung, like the Mud-fish; to hatch their eggs internally, so as to produce their young alive, as the ovo-viviparous Shark; some began to build nests, as the Stickleback; some to incubate their eggs—the male Arius carries them in the mouth; some to be like marsupials, by having a pouch in which their eggs are placed; some, like mammals, in producing viviparous young; some, changing their fins into limbs. The Scriptural account of animal life, that it began in the water with the fish, extended to the land, and rose from the reptile to the bird, is surprisingly correct. Without the slightest pretence at the scientific classification adopted in any age, it gives those natural groups into which the human mind would in time be sure to arrange them.

xxxix. The Production of "kind after his kind," by one common process, in and from one common element—whether of water or earth, accounts for that likeness of all living things which has led to the use of a too narrow word, "Evolution." Too narrow, because though Eternal Energy brings, even now, every form of life, animal and vegetal, man and mite, from one and the same kind of structureless germ; the process is never—nor anywhere, by an evolving of one high thing from out of another; but by a continual adaptation of parts to fresh uses, by a ceaseless introduction of fresh substance, and its redistribution in the adapted creatures. As we read of power given that the water may bring forth, and that the

earth may bring forth, we stand amazed to find in these simple words a truth, high and deep as the Power and Wisdom of God: a truth which modern accurate science claims as its own, but which was declared of old in Scripture —that all life is a differentiation of the energy of that one Great Life "in whom we live, and move, and have our being."

xl. Another fact, the universality and general uniformity of biological law, seems established by the Divine account and confirmed by the Divine process. Species did not arise by chance. Every one is itself, and takes its own course to the full manifestation of its specific characters. The kinship which so notably and evidently embraces every form of animal life, and not less really all vegetable life, is a primitive unity endued with differences; nevertheless, of these differences no germ, animal or vegetable, contains the slightest rudiment, trace, or indication. So that, if we speak scientifically, every special structure, function, and form of life, grew out of the unspecialized, the structureless, the functionless, and the lifeless. Is it not, then, a mark of highest wisdom that, instead of anticipation as to past or present scientific classifications of life, we have that grand general statement—"Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven . . . and great whales?" There is a tendency in all life to be like itself, and to continue as it is: species and individuals are greatly as they are by heredity, and continue so. There is also a tendency in every living thing to be other than it is; it is ever receiving new propulsions and substances into itself, and expelling the old, as if striving for more life and fuller. More so with man: for, in addition to the physical struggle, is that intellectual and moral endeavour by which we approve and possess things that are excellent.

xli. There are persons who fear that, some time or other, our scientists may be able to produce life in their laboratories. We may lay aside the fear. No doubt all life at the beginning would, to a finite observer, seem natural or spontaneous. What is it that science reveals as to life in the universe? It is, that the worlds are congeries of infinitesimal invisible atoms. These atoms are, every one, centres of motion. The

stars and dew-drops, simple life and the highest, are the varied expression of this marvellous action. A life-throb for the whole visible palpable world goes forth every instant from the Invisible Eternal Energy ; and as by a shiver of molecules, as by a light, as by a breath, as by a touch, no man knows how or why, there is life. If we should, some time, by a due combination of substances with favourable circumstances, by electricity, or by forces not yet known, evoke life-motion from dead substance ; we shall only have found some little of that force, and of its work, by which the Lord God made life at the beginning. That life prophesied of all future life. Its low state foretold the high. Our present condition preludes the future. Nothing exists in vain ; and as the germ, so will the plant be ; and only through ever-increasing complexities the ultimate form is reached.

xlii. "God said, Let the Earth bring forth." The order of life's appearance may have corresponded with our present scientific classifications—Protozoa, Cœlenterata, Annuloida, Annulosa, Mollusca, Vertebrata, but the compendious statement—"Creeping thing, beast of the earth, cattle"—was best understood in all former ages, even as it is by common folk now. We need not recapitulate the history of life as read in the rocks ; nor trace its advance from the movement in which, as yet, no life was—until sea and air and land lived and moved and had their being ; for all the rocks, in which life is found, were peopled during the fifth and sixth days : that is, if the life of the third and fourth days is without any recording fossils. Geological history presents no difficulties to the Bible student. We well know when small life was so exuberant that our chalk-cliffs were formed ; and when the land had life from the sea ; and when vegetation so abounded that our coal was formed. Neither historic order, nor scientific classification, need be sought to confirm our faith as to the eras of life ; nevertheless, it is not a little strange of the third, fourth, fifth, and sixth days, in which life began and progressed : the third day corresponds to Archæan Time, including the Azoic Age, when life was not ; and the Eozoic, when life began to be : the fourth day, in which the sun's power grew great, accords with Palæozoic Time, wherein we have the Age of

Invertebrates, the Age of Fishes, and the Age of Coal Plants: the fifth day is analogous to the Mesozoic time, the Age of Reptiles: the sixth day agrees with the Cenozoic time, the Age of Mammals, and the Age of Man.

xliii. Tidal marks are found in all the rocks in all these Times: so that sun and moon have exerted influence on the earth during the whole of the recorded life-period. Hence Moses, stating that life began in low forms, is confirmed by the fact that existing records of life cover all the time since the sun and moon began their sway. It is true, the earliest manifestations of vegetative force were during those ages in which the sun and earth abode in cloudy tabernacles; nevertheless, though the primordial organisms are not now found, it is likely that those we have, which are of or after the fourth day, fairly represent them.

xliv. Opponents of Scripture, in rejecting its narrative of creation, and in endeavouring to lead men away from the hopes and life which religion inculcates, act as if man's life ought to be rendered more animal and less human; more like the brute, without hope of heaven, without fear of judgment. This conduct is evil and unscientific. Man is not less bound to act morally and religiously, than the brute to behave instinctively. The first steps of life are common to all, but very soon every living thing walks in its own path to peculiar life and destination. The plant produces and reproduces. In the higher animals we find motion, self-perception, and self-control. Man possesses self-consciousness, will, moral power, reverence for, and knowledge of the Supreme; the whole inwrought and made active by a deeper and more far-reaching energy than physical science can account for. If a man abdicates this high position, neglects his powers, refuses to acknowledge God, and embrutes himself, he cannot thus avoid responsibility, nor be rid of moral obligations; the laws of society will restrain him, the hand of God will hold him. If every other proof was lacking, this fact suffices for reasonable demonstration: what fully developed history is to the prophecies which of old looked forward, fully developed science is to the account of creation which of old looked backward.

xlv. Moses had a marvellous genius. With not less pene-

trative than concentrating power, he pierced to the inwardness of things and gathered their meaning. He is the greatest proof that the secret of the Lord is with them that fear Him. With a science not formulated, nor experimental, as that of our own day ; but having a Divine Gift ; or, if you will, the insight of genius ; the apprehension of cultivated intelligence ; he discerned those very moments in the history of nature, when the hand of God brought in new powers to render the previous uniformity a theatre for the display of manifold variety. A general parallelism exists between the successive strata of the earth and life's development ; and species arose by a seeming natural development according to natural methods, not even yet understood. It is a triumph for his sagacity, a crown of truth and Divine acceptance as to his piety, for advanced science to allow that for the beginning of things, the origin of life, the explanation of man's nature—the Mosaic account is the most astounding, yet the most reasonable ; and is more and more commending itself to the universal intelligence and conscience of mankind.

xlvi. "God said, Let Us make man." Knowing, as we do, that one and the same matter constitutes the physical basis of life ; that after a progression, somewhat the same for all, kind after kind makes its departure to attain speciality ; we are now ready to admit—most of us are forced to it and very unwillingly—that life is a grand unity ; that one and the same differentiated principle accounts for the whole physical framework. So be it : then what greater confirmation of the Bible account can science afford ? Is it not stated that by a marvellous progression from the very earth, through manifold grades of being, even from the dust, God formed man ?

xlvii. In God's Image and Likeness was Man made. We are somewhat startled that Moses, if not inspired, should say this of all men. A mere Canaanite, or one only having Egyptian learning, would rather have said the gods made the greater not the lesser men. Modern science has ascertained that the system of life, in progress through the ages, attained its completion, and the animal structure its perfection, in man. A higher species is not within the range of our conception :

an erect body and an erect forehead admit of no step beyond. The nature of all other earthly living things seems to be used up in the necessary expenditure of life; but within man's outer form is another image, and amidst his animal intelligence is a higher likeness—the image and likeness of God. This means—not that God is like man, but man is made like God. The spirit-embodied man is exalted above the material world, looks beyond it with transcending hopes and fears; the man is God-man. Despite all that low-minded and wicked persons say, who boast that they are not, and would not be, greatly removed from the swinish herd, we are masters of the earth; have the God-faculty of ruling; the God-consciousness of sons, and of Heaven—as an inheritance. These sublime characteristics, with which men alone are gifted, are not accounted for otherwise than as Moses states—God made us, not we ourselves. We are His, not our own; therefore, our body and soul are a trust, and we are responsible for them. Every science, our intelligence exerted manifoldly and to the utmost, every hope and every fear, witness that we possess, in ourselves, a Divine structure which we are to adorn with fair furniture, moral and intellectual.

xlviii. "God . . . breathed into his nostrils the breath of life" (Gen. ii. 7). Has science any meaning for this? It has: we find that our body is, indeed, of the earth; but it contains something ethereal, as by an inbreathing. The natural life, which we possess in common with the lower animals, is so raised as to be capable of spiritual living. Man is as other earthly things, yet above other earthly things; and lives in a twofold relation—to matter and nature, to spirit and God. It is a scientific fact, that our human body contains the substance and powers of the earth's previously existing life; and they so unite, in our mental and moral powers, as to prophesy plainly of our future. Not only does a moral and intellectual power breathe in us, we have an informing part concerning the world to come. This informing part has given to our race its grandest thoughts, its songs of sweetest strangest melody. God's psalm of life has been sung by it, of glorious ideas, revealing depths, making inwardness. The Spirit of the Lord, mighty in operation, moved within the

chaos of animal nature, light came, new life came, and man knew himself—"Son of God."

xlix. "Male and Female created He them." In the earlier stages of being, the separation of sexes did not exist, or was not marked. Now, also, in the earliest states of embryonic life, there is no sexual peculiarity; nor do we know the cause of sex. It is one of those specialities which extend through all life, in some degree; but is first mentioned in relation to mankind as if in them it assumed higher dignity: the trinity of being—man and wife and child—forming one flesh. Marriage is the great corporeal and spiritual unity of man and woman. It is a holy appointment of God. It is not less but more holy than celibacy, and in it is set forth the mystical union of Christ and His Church. The mystery of production is a great mystery. It rises to sacred meaning, and on that account it is stated by Moses, as giving existence, to spiritual and responsible intelligences. It is an example of the fact that all Biblical narratives have a deeper signification than the superficial. The meaning here can only be hinted: in the first typical man, by the woman, we die; in the second typical man, of the woman, we live.

l. The Planting of Eden as a Paradise is our last example of correctness as to the Divine Narrative. Plants and trees, necessary for the existence of the higher animals, preceded the great outburst of mammalian life in the Eocene; and became more and more specialized as the highest forms of life appeared. The growing of the shrubs and the sprouting of the herbs in paradise is not a new creation. They have now attained that state in which they are good for human food; and as at first they were created, not by the rain, but by the Almighty; so now their planting and growth, as in a garden, are by His providence. It is not a meaningless fact, and is worthy of record, that the great God prepared a place of beauty, with rich provision, for man's use and benefit. The whole earth, indeed, science assures us, passed through stages of preparedness; and not until it was very beautiful did man appear. All the past was a preparation for the present, all the present is a preparation for the future.

The preceding brief yet fairly full statement concerning the

narrative of creation is sufficient proof of Divinity.[1] The fifty classes of facts, with their explanation, embody every important statement in the Biblical account. If they are correct, we may take for granted the accuracy of the whole. That they should be true by chance, or lucky guess all through, is incredible and impossible. Impossible: for the correct choice and ordering of them by an inspired, unscientific mind, involves the choosing of one right from an infinity of wrongs, and this fifty times multiplied. No other book in the world lays itself so open to attack, and has been so attacked, as this Book. It comes out victorious from every conflict. It touches on every science, is wholly unscientific, yet has never been proved in error. It makes statements on every subject, reveals the past, guides the present, unfolds the future, in a manner which no other book approaches. It unites earth with Heaven, man with the Lord, transforms mortality into immortality, and says—"I am the Book of God." Take away the great truths which this Book alone reveals, and what hope have men? Life becomes dark, and there is no lasting consolation for human woe. The proof of its Divinity, which we have framed from the narrative of creation, is such that every well-informed man can judge of. It is grounded on knowledge that Moses could not have. The acceptance of this part of Holy Scripture brings in the acknowledgment of all: showing that as the darkest and hardest and most unlikely to be true, as men thought, are capable of verification; the other may reasonably be received, as the Revelation of God. That seeming errors are found in the Bible, we are sure of. The reason for them is—Superhuman knowledge takes shape in the mind, human-wise, according to the power of our intelligence. Hence, the understanding of it, and the expression of it in words, must be imperfect, for the most comprehensive words represent no more than a partial meaning. We are learning our letters, as little children, in God's great Book of Life. As more light and power come, we shall drink deep, and be filled with the knowledge of the glory of God in the face of Jesus Christ. Progress is the work of cultured reason.

[1] For more expansive treatment, see "The Supernatural in Nature."

Pious, truthful, all-conquering work, almost takes the place of genius. Our best men are our greatest workers. We are building up our intelligence with a solidity never before equalled; are trying all things with a determination to hold fast only that which is good; and cultured, sanctified reason is becoming the great force of the world. The present life is felt to be full of grave responsibility because of future issues. We are determined to solve the great problems of existence; because we feel that truth is real, and that the blessed effects will grow with our growth. Our first duty is to the Eternal by whom we are; and our next, to the eternal that we ourselves are. We know that the foundation of all happiness is the being true and the doing good. Possessing the kingdom of God and His righteousness all other things will be added.

"Praise to the Holiest in the height,
And in the depth be praise;
In all His works most wonderful,
Most sure in all His ways."

John Henry Newman.

THEME VII.

INCARNATION OF THE INFINITE.

"Through every star, through every blade of grass, is not a God made visible? . . . Is it not reckoned still a merit, proof of what we call 'a poetic nature,' that we recognize how every object has a divine beauty in it; how every object still verily is 'a window through which we may look into Infinitude itself?' . . . More so than any of them is man such an emblem . . . the essence of our being, the mystery in us that calls itself 'I,' is a breath of Heaven; the Highest Being reveals Himself in man."—THOMAS CARLYLE.

THERE is a philosophy which asserts that to conceive of the Infinite, the Eternal, the Omniscient, the Almighty; we must, ourselves, be Infinite, Eternal, Omniscient, Almighty. If it be meant that God only can fully know God; and that the Totality who comprehends all things, cannot be contained, except within His own comprehension; we accept the meaning. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"[1] Nevertheless, and we state it unmistakably at the outset, the known as distinguished from the unknown, finite knowledge as in contrast to the Infinite, implies a third term by which the two are mediated in reason. Thus reason, which seems capable of indefinite extension, brings the finite consciousness into union with the Infinite; and effects that reconciliation of the human with the Divine, which affords such ecstasy to the devout. This explains the great truth, that "to be ourselves we must be more than ourselves;" and that "in losing our individual selves we gain a larger self."

There is a sense in which Cause, Space, Time, Matter, Motion, cannot be comprehended; because they, and, indeed, all finite things, when we strive to think of them fully, escape

[1] Job xi. 7, 8.

from us by means of their relations with the infinite.[1] Such being the case, we may say that there is not anything in the world which we really comprehend; for we cannot follow out in thought that infinite divisibility of parts to which everything belongs: nevertheless, we so know of things that we make them minister greatly to our use and comfort. In the same way, we know of God; and this knowledge is life eternal.[2]

We cannot represent or realize to the mind any infinite whole; and everything, taken as a whole, is infinite; for such a synthesis would require an infinite time; but we are forced by science and philosophy to the conclusion that the whole, in a measure, enters the parts, and is thereby relatively comprehensible. In consequence, we accurately and sufficiently apprehend, concerning the whole, that our present partial knowledge will not be contradicted nor confused by the synthesis, which we may obtain through higher wisdom.

It may be said—"We are not sure that our partial knowledge is correct. We only know the appearances of things, and cannot by any means arrive at that Essence, Infinite, Absolute, by which they are." We reply—In any case, we know of that Absolute. i. We know that He is—has being. ii. That He is there, in the thing by which we know, or we could not know at all: for appearance without some reality is impossible—hence, by His own self-limitation, He gives Himself to be apprehended. iii. He is not only in that, but in all things: therefore, He is that Infinite Reality by which we act upon nature and nature upon us; for apart from Him is no reality. iv. Then, of necessity, He is the Infinite Cause of whom the universe is an effect. v. He is the Eternal by whom time is. vi. He is the Omnipotent, for no less can serve to display power infinitely. vii. He is the Omniscient, for all worlds and things are co-ordinated by an Intelligence which, amidst ceaseless changes, renders history of the past possible

[1] "Of necessity, explanation must eventually bring us down to the inexplicable. The deepest truth which we can get at, must be unaccountable."—Herbert Spencer, "First Principles," p. 73.

[2] John xvii. 3.

and subordinates the future to accomplish an all-embracing teleology.[1]

If we do not thus and certainly know, by the best use of our intelligence, that God, the Infinite, the Absolute, the Unconditioned, reveals Himself; how can we speak of natural laws, and forces, and substances, as manifestations of the Unknown Power?[2] Our intelligence is neither false, nor untrustworthy; it is only limited, and within its limits it is the only, but the absolutely unassailable foundation of all human knowledge: and, indeed, if we knew no other than finite and phenomenal existences, we should never know that they were only finite and phenomenal. Instead of finding a dark and impassable limit, our activity finds its freedom and life in the Eternal and Infinite. To give realities negative names by which they are emptied of all meaning, and made nonentities; and then to call those realities the Infinite, the Absolute, the Eternal, is worse than folly. It is to make the Cause of all being to be without being, to exclude the Infinite from the universe, the Eternal from time, and to render the Absolute as free from totality as parts, neither conscious nor unconscious. Science and philosophy alike declare that the Absolute puts Himself in relation to the universe which He creates; to effects, so soon as He causes; and, thereby also, so enters time-limits and space-limits that, though not contained by but transcending them, He may be known as the stately Reason and all-just Power, moving up and down therein.[3]

It is not "an impiety of the pious,"[4] it is devoutly intelligent to imagine that the worlds are the manifestation and

[1] "God still remains the supramundane and the infinite, even while communicating Himself in revelation to man. We do not comprehend Him fully . . . the best knowledge is but imperfect."—Professor Christlieb, "Modern Doubt and Christian Belief," p. 112.

[2] "He only sees well who sees the whole in the parts, and the parts in the whole."—Lavater.

"The true Infinite is that which implies, or in the very idea of its nature contains or embraces, the existence of the Finite."—Principal Caird, "An Introduction to the Philosophy of Religion," p. 208.

[3] "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible."—"Articles of Religion," i.

[4] "First Principles," p. 110: Herbert Spencer.

abode of a Free Mind, like our own, but immeasurably greater, who embodies His ideas in their phenomena, His thoughts in their adjustment, and His power in their rule. We are sure that Eternal Power and Godhead are so made known by the universe, that unbelievers are without excuse.[1] "The credentials of Mind are plain and palpable, and they carry with them their own evidences."[2]

We know that God is unlike, in kind, to anything of which we have sensible experience; nevertheless, as He puts Himself in relation to us by being the Eternal manifested in time, the Infinite entering space, the Almighty energizing all force, and the Omniscient co-ordinating every existence; we apprehend a likeness and an unlikeness, a containing of the Uncontainable, and a relative knowing of Him who in essence is Unknowable. Thus we do not put Him in a category with anything relative, but regard Him as That by whom all things are relative. To reason otherwise is to subvert reason, renders absurd all the principles on which we base conviction and regulate our conduct; the whole structure of science falls at once into a shapeless ruin.

We declare, then, there are no greater truths than these: Eternal Substance materializes itself in the matter of the universe; Eternal Energy is active in the forces of the universe; Eternal Reason, and Life, and Goodness, are the spirit that thinks and lives and moves in the universe. In the Christman this Substance, Energy, Reason, Life, Goodness, are Incarnate.[3] We are sure that only Substance can be matter, only Mind originate intelligence, only Life make organisms, only Energy communicate force. The Infinite, who is that Unknowable, who bounds all that can be known, localizes Himself, embodies Himself, Incarnates Himself, and becomes, transcendental-wise, Individual and Personal in the universe.

Now raise this to a higher stage:—As mind enters and is part of all reasonable speech, Christ, as the Word, is the

[1] Rom. i. 20.

[2] "An Examination of the Structural Principles of Mr. Herbert Spencer's Philosophy," by Rev. W. D. Ground, p. 209.

[3] "The Incarnation is not the loss of the Godhead, but the closest possible linking of the Divine and human natures in one Person."—"The Messiah," p. 25, note. John Murray, 1861.

spoken Mind, or Will of God; as the Embodied Life of Deity, He is God Incarnate; as the Way to the Father, He is that by whom we draw nigh to God; as the Light of the World, He makes God to be seen; as the Truth, He is God known; as the Life, He is our Divine Life."[1]

The sacred fact gives rise to manifold considerations.

1. Taking the highest view of things, we regard the universe as created for the revelation of God's invisible Being, and for the operations of His eternal love in and among His creatures.[2] It is impossible for a well-balanced intelligence to think that a purpose so beautiful, to be effectuated by infinite power and wisdom and love, can be frustrated. It seems to follow, as matter of course, that when man, in the misuse of freedom, is so betrayed as to sin—he should be recovered by a further display of power and love. God's works are not in vain: nor can we think that He will allow any one, or anything, to set aside His purpose: therefore, we conclude that man, the head and crown of all mortal beings, cannot be so separated from God as that God should be cut off from men; for that would thwart His purpose, and mar the beauty of His works.

2. If man was God's representative—the head and crown of all mortal beings; and was like God, in possessing a free mind, and a will to be swayed only by its own purposes; such freedom, having been brought into bondage by abuse of will, can, viewed in a moral and philosophical light, only be restored to honour by persuasion to right and corrective use. Whatever thus restoringly acts upon human intelligence and emotion, will, of necessity, take the form of external and internal revelations, in inspiration, in word, in deed, by theophanies; so that the scientific, philosophic, religious history of man, will be the history of salvation.

3. God's works are not in vain. We are bound to think that His works are like Himself; and that all His doings

[1] Matt. xi. 27; Luke x. 22. "In homine non intelligebant Deum. Carnem videbant, Deum nesciebant: habitaculum cernebant, habitatorem ignorabant."—Aug. in "Joan. Tract.," xviii. § 2.

[2] "Not the inner nature and essence, but only the self-revealing aspect of Deity, enters into any connection with material phenomena . . . the world is upheld and pervaded by Divine powers, ideas, and purposes."—Professor Christlieb, "Modern Doubt and Christian Belief," p. 114.

partake of infinitude as to power, as to wisdom, as to goodness, as to duration. We cannot think of a greater work than the production of a universe so automatic that it shall seem to make itself, to be of itself, by itself; and of such a nature that no being, less than the Infinite, can understand fully the secret of origination, the mode of government, the purpose to which the whole tends.[1]

4. It soon becomes evident to exercised thought, that finite minds—however purely formed and skilfully balanced—will, because of the imperfectness of whatever is finite, not perfectly understand, or faultlessly co-operate in a plan, thus infinite as to extent and eternal as to duration, which requires Omniscience and Almightiness for its effectuation.

5. We need not have any theory as to the place, or time, or being, where, when, and by whom evil began; but we are sure that somewhere, some time, and by some one, evil did begin: no finite free creature, unless duly invigorated and disciplined in the school of experience, can voluntarily, for ever, and in all things, resist allurement. To render the existence of evil impossible, the universe would have to receive an impulse carrying it irresistibly in a Divinely ordered course: but, in that case, there could not be freedom anywhere. Creation, however wonderful, would be but a mechanism; and man's powers, mental and emotional, however complicate, could not be more capable of free thought than is a calculating machine; nor more moral than an automaton swayed by a spring.

6. Evil, having entered, if driven out by an arbitrary exercise of power, will in effect have destroyed freedom, and rendered God's work in vain. For freedom to remain, and God's work and purpose to stand, a moral strengthening, suasive influence is needed: which appealing to the will, so arouses the slumbering faculties, so places motives in sight of and within reach of the erring, that by animating—not coercing voluntary power and moral affection—the perverted becomes

[1] "The distinction must be observed which exists in the Divine Nature itself—an aspect of self-concealment and one of self-manifestation. . . . The eternal, hypostatic self-manifestation of God is called—the Light of the World."—Professor Christlieb, "Modern Doubt and Christian Belief," p. 110.

righteous, the will and the affections return to God. The real difficulty is: Man, made, as Scripture says, in the image of Infinite Rectitude, is guilty of sin and murder at the very beginning. We reply—Evil did not originate in man, it was in the world prior to man; but the evil became sin in him when self-will was seduced into resistance of Divine Will. It adds to the folly and sin for men to say: "We ought to have had full experience given to us, without any discipline; to have seen the misery that sin brings, without there being any spectacle of it; to have had full faith, without any exercise of faith; to have known all about evil and pain, without the world presenting any example of evil and pain anywhere." A really free world cannot be kept from sin and evil, if free creatures will bring them in. As for ourselves, we are conscious of freedom; and we know of evil; but the Almighty is not the less wise, nor the less good, on that account; and Christianity, in the great facts connected with the Incarnation, gives the best solution; which is—Evil, however brought in, is being made to display the attributes of God more gloriously, and bring greater bliss to the world.

7. No adjustment of merely material things, no use however delicate of physical forces, could so effect intellectual and emotional convalescence as to leave the infinitely delicate balance of freedom unbiassed. It surpasses the power of our mind to conceive of the transfer of molecular tremors, in cerebral matter, into thought; and into whatever it is that constitutes free will. We cannot conceive of any other process than one Divinely adjusted—as is the freedom; one by which God, Himself, by inner and outer influences, by thought, by word, by deed, lawfully acts on the responsible creatures whom He formed; yet leaves the law of freedom and responsibility unbroken.

8. A transaction, so marvellous, for eradication of all evil —physical, intellectual, moral; a progression, so wonderful, of the low to the high; a process, so splendid, issuing in the free intellectual homage, the love, the obedience, of a universe which is filled with intelligent responsible creatures; is possible only to God.[1] We are compelled to regard it as evoking

[1] "Ὀθεν ὁ τοῦ Θεοῦ Λόγος δι' ἑαυτοῦ παρεγένετο, ἵν' ὡς εἰκὼν ὢν τοῦ Πατρὸς

all the resources of love and mercy, of patience and gentleness, to their very utmost extent ; even to that unspeakably wonderful display of God in man—the Incarnation of Jesus Christ.

9. In the course of this work, we regard man, as a responsible being, brought into relation with all other creatures ; but, though he has the earth for his ancestor, no helpmeet is found. In the search, his own inner being attains knowledge of itself and expression ; and in Woman, that expression of himself, he becomes the father of all living—the source, or spirit, of their life. Eve's flame of life, and the life of all children by Eve, was kindled at his torch. By this enlargement of personal and moral self-identity, there is a further realization in time of the Eternal Purpose. Man is of the earth, but by the Lord ; woman is, by the Lord, of man ; and, in due season, a third and higher personality is, by the Lord, of the woman. The first Adam was a living soul, king of the earth ; the second Adam, a quickening Spirit, King of Heaven. The first was of the earth, earthy ; the second was the Lord of Glory.[1]

10. Great as is the problem of Christian theology—the Incarnation of the Infinite, as God-man ; it is not really a greater mystery than the tripartite nature of man—in its two aspects of earth and Heaven ; and of the woman's double nature—by man and the Lord. Adam was the conclusive perfection of the old creation, and began a new beginning which had to be completed in the old. Christ is a new humanity elevating the old, and He is the archetype of all who receive Him ; for as He was born of God, so are they ;[2] and they are restored—not merely to the former sacredness of image, but to the concord of indissoluble unity with the Divine Will.[3] They are prepared for this glory by the earthly birth passing into a heavenly birth ; being previously made like unto Christ they obtain, at the laying aside of their mortal body, a glorified and heavenly body, and dwell with God.

τὸν κατ' εἰκόνα ἄνθρωπον ἀνακτίσαι δυνηθῇ. Whence it was that the Word of God came of Himself, that He, as being of the Image of the Father, might be able to recreate man in that image."—St. Athanasius, "On the Incarnation."

[1] 1 Cor. xv. 45, 47. [2] John i. 12, 13. [3] John xvii. 21.

Physical and Mental and Moral Proof of the Incarnation.

We cannot avoid, in reasoning of this character, laying ourselves open to the charge of Pantheism. We therefore state, once for all—There is a divine beauty in everything; a picture writ small of Infinitude; and the essence of even the meanest thing, is that transcendental thing by which God reveals Himself, as in relation, to our science. This, we maintain, is not a Deification of what is—God is not nature, nor is nature God, as Pantheists teach; but He is so in nature, and nature so in Him, that we regard all things as that timely, spatial, variable manifestation, by which the Eternal, the Infinite, the Unchangeable, possesses all things; and all things possess Him.

What will be the greatest physical, mental, and moral proof, of the foregoing statements as to the Incarnation? The finding that the great fact, or principle, in the origin and continuance of things, in vitality and intelligence, is a revelation and an embodiment of the invisible Substance, the invisible Life, the invisible Mind, of the Universe. We will endeavour to give this proof.

1. The Universality of the Principle of Incarnation.[1]

Physical nature is that materialization of invisible Substance which exhibits, as a result, all the past; and, as in a germ, all its future. It is the meeting-place of a past eternity with a future eternity. It comes out from that past by manifold changes of force which are the revelation of permanent unchangeable Energy, and potentially contains its own future possibilities. So we say—"It was, it is, it is to come." It is eternal Energy, located in Substance, shown in the varying forms and combinations of the elements. It is eternal Life, taking temporal shape in manifold living existences. It is eternal Mind, exhibited in relation to the worlds' finite intelligences.

> "Nature is but a name for an effect,
> Whose cause is God."
>
> *William Cowper, The Task*, Book vi.

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[1] "The Word shows Himself in every way, above and below, in the depth and in the breadth. Above, by the creation; below, by the Incarnation; in the depth, in the invisible world; in the breadth of the wide world by replenishing all regions with the knowledge of God."—St. Athanasius, "On the Incarnation." Quoted in "The Foundations of Faith," p. 305: Prebendary Wall.

This vast unity of Substance, of Life, of Mind ; of manifold individuality and personality in one universe ; exhibits, while retaining the essential unity, the separateness and individuality of all the parts, and of everything in the parts. Not only is the whole a manifestation of the eternal infinite Power, every part is a manifestation of it. Not less might and mind mould the dewdrop, than fashion revolving spheres. Not infinitude only, not eternity only, not the universe only, but every point in space, every moment in time, every elemental atom, so contains the Infinite and the Eternal that He abides there, He lives there.

The parts constitute such a whole that the total result is not as a building, or as a machine, but as an organism. Every part is informed and guided and acts by a sort of its own knowing how ; and every part, in its degree, informs and conforms the whole. Matter has its laws, so that all substances have individuality, as were they quasi-intelligent. The simplest vegetable contains, in its directive and limiting morphological force, more than the mere multiplication of its germ-cells accounts for. The wing of the bird, the fin of the fish, the foot of the mammal, come from germinal beginnings ; but are due to a principle in the germ by which higher things than itself and different are fashioned. Not as if everything was masterless. There is the control of a determining principle, which allows measureless variety, but sets limits to species. Hence, the universe, as a whole and in every part, in power, in life, in intelligence, possesses the attributes of personality which—in always passing beyond themselves—are symbols of that Higher Personality whose limitation is not so much definition, as self-containing : the highest, greatest, truest Personality.[1] Hence Science, we say—

> "Has implements exact,
> With which she calculates, computes, and scans
> All distance, motion, magnitude ; and now
> Measures an atom, and now girds a world.
> * * * * *

[1] "Christianity is concerned, not merely in bringing about a genuine moral relation of man to God, but in effecting a new relation through a distinct person—that is, Christ."—Professor Christlieb, "Modern Doubt and Christian Belief," p. 38.

Views God in all ; ascribes to the grand Cause
The grand effect ; acknowledges with joy
His presence ; and Philosophy, baptized
In the pure fountain of eternal love,
Has eyes indeed ; and viewing all she sees
As meant to indicate a God to man,
Gives Him due praise."
Slightly altered. *William Cowper, The Task*, Book iii.

ii. Space or Infinitude.[1]

The difference between space and Infinitude is—space has measurable parts, Infinitude is an indivisible whole. Like God, it is one ; there are not degrees of Infinitude. Infinitude is God's dwelling, as Eternity is God's life-time ; nevertheless, Infinitude so enters and comprises space that, apart from Infinitude, is no space : space, strange to say, localizes Infinitude ; and, in a sense, personifies it. After the same manner Eternity, separate from time, enters and comprehends time. Though time is no part of Eternity, nor are any number of durations a measure of it, time is so entered and possessed as if Eternity sought definition and individuality. The essential reality of the presence of Infinitude and Eternity in space and time, is one of the most universal, fitting, and conclusive of symbols and proofs of the manner and actuality of Incarnation by the Infinite in space and time.

Science and philosophy cause us to doubt whether any real vacancy can be found in space, and all thinkers believe that time was never without creations. The microscope reveals worlds of wonders in the smallest perceptible fragments of matter ; and where no atoms can be found, there are the movements of light, of magnetism, the action of gravity, and the passage of many other forces. The vast realms that sunder world from world are not barren. The something in us by which we have premonition of the unknown, and see the invisible, assures us that there are substances contiguous to us which, to our present senses, are as nothing ; and forces to

[1] "A spiritual infinitude which merely fills, or spreads itself out, so to speak, through the universe, to the exclusion of all other being but its own, would not be truly infinite ; for it would be an Infinite incapable of that which is the highest attribute of spirit—incapable of sympathy, of love, of self-revelation, of a life in the being and life of others."—Principal Caird, "An Introduction to the Philosophy of Religion," p. 207.

which now we are not in any conscious relation. Forming, guiding, cosmic influences, extend from orb to orb, from system to system. As to the manner in which some time we may know them, we obtain a thought by the fact that extension of our present faculties would enable us to perceive the fluid, elastic, invisible medium, which pervades space; and in the passage of light, at the rate of twelve millions of miles a minute, to mark the difference which separates the luminous waves one from another. Those varying from the $\frac{37}{10000}$th to the $\frac{60}{10000}$th part of an inch, represent themselves as one continuous flow of light; but it is possible for us to behold them as a rapid succession of beautiful coruscations. The highest conception that we can form of things is, probably, the truest. The stars which stud immeasurable space, are not the only vessels freighted with life. Vast seas of existence roll on every side. They are possessed by the forces from matter, from life, from intelligence; even as matter, life, intelligence, are pervaded and surrounded by the invisible. Manifold existences, of innumerable gradations, unite the visible and material worlds. Ethereal influences—such as our consciousness of love and the yearning for more love, our reverence for purity and our moral sense—are revelations of, are a potentiality of future comprehension, are a key to the universe. We discern that by a voluntary conditioning, by definitive exercise of might, of wisdom, of love, by embodiment of energy in the world's forces, and by locality of intelligence in the comprehensibility of heavenly arrangements and influences, the Eternal and Infinite, the All-wise and Almighty, is so present everywhere and in everything, as to be embodied. Specially is He incarnate, living and moving, in whatever is conscious of His Being, and worships.

iii. Matter.[1]

Is not permanent in any of its visible forms, but is accounted of indestructible essence in so far as it represents

[1] "In all Divine manifestations, created existences are the media through which the presence and glory of God are revealed to men (Isa. vi.; Ezek. i., ix.; Rev. iv.). In all Divine utterances, God condescends to the limits of human understanding, and adapts His revelations to the mental condition of its recipients (John xvi. 12; 1 Cor. iii. 1, 2; Heb. v. 12–14)."—Professor Christlieb, "Modern Doubt and Christian Belief," p. 96.

the eternal Substance. The eternal substance gives, whatever there is of durability, to time-worlds and temporal beings. We do not mean that God, or the eternal substance—His garment, has the essence, but is the essence of all existence. Matter, thus representing the indestructible, may be capable of infinite possibilities of being ; and we think will, in some exalted form, be always united with our future mind and future life. Even now, it is so moulded by the fire of Divine Genius that creation is a superb work of art. So superb, that not only are all arrangements and combinations by a transcendental power and wisdom ; but every peculiarity in the innumerable particles is due to difference in manifestation of the Eternal Energy ; so that laws and forces, which we count universal, are adapted to our feet that walk, to our hands that work, to our tongue that speaks.

One mighty law embraces our intelligence that can grasp the operations of universal nature, and the rudimentary sensations of the zoophyte, and the invisible movements of invisible elemental matter. Not merely the universe is, so to speak, the body of God ; every particle of substance is a substantive entity wherein He dwells ; and a substantive entity whence, as the Omnipresent and Omnipotent and Omniscient, He comprehends all worlds.[1] God is a whole God everywhere. No axiom of Euclid, no generalization of science, no observation of our senses, is so certain as this truth of Holy Scripture, this verity of our Faith, that Infinity, whose only sufficient dwelling is infinitude, wholly dwells in every particle of matter in the universe.

No wonder that every particle of matter is as mysterious as any religious dogma ; and, studied by itself, is inexplicable. Everything is what it is, because of something else, contains something else, reveals something else. The past and future converge and depart in every moment. In every force the Energy of the universe is present. Every particle of life exists by means of the universal Life. All intelligence is

[1] As by this means we ascend to conception of the Infinite who transcends the universe ; so may we expect "that the Infinite One, when conditioned in our nature, will raise that nature to an infinite moral height."—Rev. W. D. Ground, "Examination of Herbert Spencer's Philosophy," p. 308.

kindled by the great Intelligence. All in all, and every part in that all, is it not a vesture for the Unnamed ?[1]

The in-being of one in another is not a taking away of difference, but is that by which distinctness of nature is maintained. No point of space, no minimum of matter, can be found in which the Infinite is not ; and where the Infinite is He is infinitely ; but we disgrace our conception if we imagine that God is whatever we see, and is the extension wherein we move. Present everywhere ; nowhere limited, or so contained as to be shut in ; He is only Self-limited, and Self-contained. The spiritual and the physical, the supernatural and the natural, the mental and the material, are what they are—in union and yet separateness—by the Greatest ever entering the least.[2] Happy the man whose inwardness and expansiveness respond to this, and to whom God is everything.

> " How wilt thou know the pitch of that great bell
> Too large for you to stir? Let but a flute
> Play 'neath the fine-mixed metal : listen close
> Till the right note flows forth, a silvery rill :
> Then shall the huge bell tremble—then the mass
> With myriad waves concurrent shall respond
> In low soft unison."

iv. Motion.

" The stability of material laws and forces, which, after myriads of years, continue to evolve their numerous results in a harmonious universe, will offer a more splendid view of the agency of infinite intelligence than can be gained in the observation of particular instances of design." [3] This splendid view is attained when we regard the material universe as one of the manifestations of eternal Substance ; and all motions

[1] The use of writing and figures to represent and formulate ideas, is a great aid and gives permanence to thought. The symbols of algebra and mathematics are not merely a condensed form of language ; they frame ideas in us more readily, definitely, and permanently than do words. In those symbols also we embody our own thoughts, make them live apart from us, and have a concrete existence which we have given them.

[2] " What is not of itself seems to need a continual reproduction every moment, and to be no more capable of continuing in being by itself, than it was, by itself, of coming into being."—John Howe, " The Living Temple," pt. i. ch. iv. p. 128. Tract Society edition.

[3] " Christian Theism," p. 112 : Robert Anchor Thompson.

as revelations of Eternal Energy from one Power, immanent in matter, moving

> "Below earth's dark foundations
> Life's embryo seeds before their birth,
> And nature's silent operations."
>
> *Faust.*

The varieties of force in motion, many and greatly unknown —mechanical, chemical, organic, mental—are the product of one eternal Power. Gravity is a measured force—not its movement. Sound, heat, light, electricity, magnetism, are energy differentiated, and in movement differentiated. The lowly moss, the stalwart oak, the bird that flies, the man who thinks, are woven throughout all their texture by force. In the work of winds and waves, of saws and hammers, motion has become concrete. Movement performs that wonderful part in nature, by which all effect has the cause thereof living in it. Every effect, all phenomena, are appearances. In one sense, all our knowledge is of appearances only ; in another sense, we know of more than appearances—we know of an underlying Reality : "for appearance without reality is unthinkable."[1] The unchanging Reality is hidden within everything. Eternal Power is the patent cause and secret of everything, and with wisdom are all things used for the production of further and greater good—

> "What is His creation less
> Than a capacious reservoir of means
> Formed for His use, and ready at His will?"

"I take my stand on science—which is the surest foundation the world affords me—and I accept any truths, and none others, to which this science leads me. I hold that all truth is a unity, and that, from my present scientific foundation, I can get to every truth that it is of importance for me to know."[2] The professor has not taken his stand wisely. He is bound, as an honest man, to accept all truth. Moreover, there is more in heaven and earth than any man's science dreams of. We will, however, take the professor in his best meaning ; and we say—He who takes such a position, and

[1] "First Principles," p. 88 : Herbert Spencer.

[2] Quoted as Professor Huxley's, p. 323 of "Examination of the Structural Principles of Mr. Herbert Spencer's Philosophy."

fully uses all that science places in his reach, will find the grandest conception and realization, that the world affords of science, in our Common Faith. The mere fact that mechanical science adopts the principles which fashion the universe and shape organic structures, proves that the worlds exhibit an intelligence like—but greater than our own. These laws being understood and applied by our intelligence, we rightly assert our competency to declare the Intelligence of Him who gave the laws. Our present theme, Incarnation, reveals a mental and moral design incarnated within every law of nature: laws are nothing more than its intelligible and physical clothing. This central miracle of the Incarnation is ministered to throughout creation. Nature does all things for it. Man, ministering and interpreting, discovers purpose everywhere with increasing manifestation. Oppositions of science, made truly scientific, serve to render more clear the great facts of Redemption. "Pathways of Thought to the Eternal," conduct science to the gladness of God. In "the Mystery of the Universe" all knowledge is unified in one eternal Source and Giver. By "Revelation of the Unknown" Holy Scripture is so confirmed by applied sciences, that our common sense, our common faith, gladly accepts the Bible as the Word of God. God in that Bible speaks to our heart, to our imagination, to our intuitive reason, to our daily experience; and that it is He who speaks is proved by exactest and most prolonged efforts of our understanding. God is not a nebulous obscurity, such as from our observatories we descry afar off. He is not an element, that can only be painfully exhibited in our laboratories. He is not the hypothetical Existence with whom thinkers would complete a theory of the universe. He is a Living Presence everywhere. He flashes glory in and through the commonest objects. He makes all nature transparent, and we discern a Divine Hand on the helm of the universe.[1] Whosoever knows this,

"Trust in all things high
Comes easy to him."

Tennyson.

[1] "The whole area of the broad current of our world's thought and life . . . is in fullest and deepest accord with the hypothesis of a sublime moral aim in

It is certain that science impels us to believe that the universe advanced by successive differentiations to its present state. That force so acted in and on some primordial substance as to differentiate the elements. Every element is an embodiment of force: we know of no substance apart from force, nor do our experiments find force apart from matter; but force is not matter, nor is matter force; the worlds are habitations of force in movement. In the way matter is instinct with force, force is instinct with mind, and this we are sure of; for function always determines structure. Hence, it is clear, if the future use of a thing is that which shapes it, foreseeing Intelligence fashions that shape. Enlarge the proof:—The universe presents that structural unity which manifests everywhere a determinedness tending to far-off and innumerable adaptations. This determinedness is not of a kind that finite things could make or find for themselves; but that which passes continually into the region of new processes, of wider complexity, requiring such vastness of space and time for their completion as only Infinitude and Infinity supply. What can decide the direction of the lines along which the universe progresses? or who can determine the character of structure for the as yet undeveloped organs and unseen uses? but One who gives a sublime simple law—"Differentiation of Energy"—that accounts for all movements of matter, whether inorganic or organic? If there be this one sublime law, and there must be; then this law, entering every part of the universe and controlling the whole, proves that the Incarnation of the Infinite is a fact comprehensive as the worlds. These facts constitute the power and pathos of poetry:—

> "Hills questioning the heavens for light—
> Ravines too deep to scan!
> As if the wild earth imitated there
> The wilder heart of man;
> Only it shall be greener far
> And gladder than hearts ever are."
>
> *Slightly altered.* *E. B. Browning.*

creation. . . . Our great movement has made God's intellectual conception—Truth and Beauty in all their forms—the regnant power in the world of mind."—Rev. W. D. Ground, "Examination of the Structural Principles of Mr. Herbert Spencer's Philosophy," p. 304.

v. Life.[1]

Life has origination in a nucleus, or germ, which possesses the power of self-multiplication by integration of substance, quickening of it, and forming and separating from itself other nuclei. The process is not one of mere multiplication; the full-grown plant consists of a system of individualism,[2] of a multiple of the vegetable organism which constitutes the plant in its earliest condition. "The stem of the plant is the common fasciculus in which all the separate individuals are bound together."[3] Life is a complex process of successive integrations and quickenings, and is maintained by perpetual incarnations of unliving substance.

This power of growth by multiplying the vital force, is further exemplified in the ovum, or gemmule, of a compound polypiferous animal. The young polype is at first a single individual, actuated by a single independent will. In proportion as it appropriates new matter, it grows, and becomes a multiple system of individuals—every individual of which has an independent will; and, as an organism, may be separated from the others; and is, in form at least, a perfectly simple animal.[4] We may say, the simple is in essence compound; and the compound, in its essence, contains the simple.

In higher life, the organisms are not mere aggregates of the constituent part; but many of them—Insecta, Arachnida, Crustacea, Salamandrina—"retain within themselves the power of restoring the perfection of the whole when entire organs are lost."[5] In these, and in the very highest animals, inclusive of man, all the elementary tissues are developed from cells, so that every full-grown animal of the highest organization is also a multiple of the original sum of elements—virtually a multiple of the germ.

[1] We may say—Actions are life in motion, their adjustment is its form. The actions must come before that form. That is—"the inner immaterial life determines, even in the lowest organisms, the outer material structure. . . . What is in them the equivalent of mind determines the direction of the physiological units." —Rev. W. D. Ground, "Examination of Mr. Herbert Spencer's Philosophy," p. 130.

[2] Darwin, "Phytonomia."

[3] "Elements of Physiology," vol. ii. p. 1422: J. Müller, M.D.

[4] Ibid., p. 1423.

[5] Ibid., p. 1428.

It is true, that in all the higher animals the concurrence of two sexes is necessary for the procreation of new individuals; and the fact that, in all hermaphrodite animals, both the sexes reside in one individual, seems to show that dualism of sex is universal;[1] nevertheless, it is well known that all the parts of animals and plants are developed from cells; the germ of animals is a single cell; and the embryo, during the process of development, is composed of a number of cells similar to the first, or germ-cell.[2] In a human embryo, towards the end of the second month, the sexual organs make their appearance in the form of a wart-like prominence:[3] the external parts are at first the same for both sexes;[4] but during the fourth month the sex becomes distinguishable.[5] The fact, however, must not be forgotten that life originates from a germ in which there is unification of the male and female principle.

Function, or life-process, is that preceding principle of force in the organic matter of the universe which fashions organisms. It assumes various morphological specialities, and by heredity and adaptation stamps every organism and organ with a predetermined character. This predetermined character maintains itself by continuous adjustment of internal and external conditions. Function, therefore, is due to an intelligent Principle, and the law by which it is differentiated is a Law of Intelligence.

As the force which shapes life is due to intelligence, and brings life out of matter prepared aforetime, the Shaper of matter and Giver of life is Intelligent. The generalization of the universe as a whole, and the interpenetrating speciality of all its parts, manifest an Intelligence infinitely vaster than our own—yet, mirrored in our own. Hence, the laws of nature are by Him, and the complexity of worlds, and richness of purpose in life, are from Him. Human progress, art, science, philosophy, government, are consequently the manifestation of an incarnated, intelligent, living principle. The universe is a Divine Temple, much more the human soul.

The process of life attains development and differentiation, by power working changes in its surroundings, and within itself.

[1] "Elements of Physiology," vol. ii. p. 1451–1459. [2] Ibid., p. 1448.
[3] Ibid., p. 1593. [4] Ibid., p. 1639. [5] Ibid., p. 1593.

Life, by the law of persistency, and seeking for more life, becomes sentient, intellectual, emotional, and in the sense of responsibility exhibits a moral purpose. The whole process, being interpreted by that which is noblest, is to be regarded as a road along which a moral purpose runs, tending to a wider generalization.[1]

Into this wider moral generalization everything fits. The elevating process of life is by action of various forces in the organism, and on the organism, effecting distribution and redistribution of matter. Waste and repair, structural adjustment, adaptation by which the fixity of organic types is subjected to variation, are by the same process, to the same end. The correlation of the nervous system and state with the mind; so that mental states and the nervous system accord in broad outline and in minute detail; are by energy so taking material form that life and organism grow together, and find themselves capable of moral adjustment. Distribution of life in space and time; the common character and visible differences constituting a flower and a tree, a centipede and a whale; the many colours that adorn the earth, the varieties in leaves and stems; the mysteries of heredity, embryology, morphology; the arrangement of light rays to impinge upon the retina, for transmission by nerve currents, that the brain may have a sense of vision; are all subordinate parts in that grand process which grows with the growth of mind and responsible capacity.

vi. The Spirit of Man.[2]

There is a peculiar something effecting relation between outward physical action and sensation, between cerebration and intelligence, between conduct and responsibility, which we cannot explain. It is not the sum total of our powers manifested in consciousness; but rather, the essence which lies at the base of our intelligent individuality; the crown royal of

[1] Francis Galton says—"Individual life is a portion of some vaster system that struggles arduously onwards towards ends that are dimly seen, or wholly unknown to us."

[2] "By an inward impulse which is a necessity at once of feeling and of reason, we rise to that higher and truer Infinite which realizes and reveals itself in nature and man, in all the inexhaustible riches of finite thought and being."—Principal Caird, "An Introduction to the Philosophy of Religion," p. 29.

our personality; we call it—"Spirit."[1] The physical, vital moral effect of it is, that we aim at improvement, strive to be ourselves all that we can be. It awakes in us the desire for a Friend to go with us through life's journey—a sure Friend and a strong one; for a Home ready at the journey's end; for a clean heart and right spirit in place of a sickly sin-stricken nature; for a name and love as forgiven children; for a Father and a Saviour; and it gives us patience and gladness and strength.

> "Oh, Thou bounteous Giver of all good,
> Thou art of all thy gifts Thyself the crown!
> Give what Thou wilt, without Thee we are poor;
> And with Thee rich, take what Thou wilt away."
>
> *William Cowper, The Task*, book v.

Indeed, the human spirit is that light by which we see and know God. It is the candle of the Lord. Our soul is related to the spirit as life to the principle of life, and as effect to that which produces it.[2] The person of man is the self-expression, or reflection of the spirit, the life centre; and our soul is the raying forth of this centre of life, is the link of the spirit and the body. The spirit is the inbreathing of the *spiritus spiratus*, Godhead; and soul is the outbreathing of the spirit, *spiritus spirans*. As our immaterial bodily self, it governs our material corporeity; even as the Godhead, by means of His glory, fills and pervades the world. The spirit is the image of the triune God, and the soul is the copy of this image.[3] The history of the spirit may be thus briefly stated: (1) As potentially in the Eternal Lord; (2) in creation and propagation to possess the body; (3) the fall; (4) the present condition; (5) regeneration; (6) death and the intermediate state; (7) resurrection and perfection. Thus conceived of from the antecedents and ultimate destiny, the spirit proceeds from

[1] "Anima humana inferiores omnes vita sua continet. Humana mens spiritus est, per quem corpus, cui est connexus, vivit, aptus cognitioni Dei."—Vives, "De Anima et Vita" (1538).

[2] "System of Biblical Psychology," p. 118: Dr. Delitzsch.

[3] Ibid., p. 119. "The religious nature expresses itself in experiences which lift man above the things of time and sense, and in which the spirit rises into aspiration, reverence, communion with the invisible and eternal, long before it is impelled by its intellectual instincts to deal with religion as an object of thought."—Principal Caird, "An Introduction to the Philosophy of Religion," p. 46.

eternity, passes through time, and again enters eternity with completed unity. It is the spirit that makes us capable of metaphysics, to pass over what physicists declare can never be crossed—the chasm between mind and matter.[1] The spirit laughing at all arguments to prove that God is unknowable, the Infinite and Eternal incomprehensible, says—"I know Him. He dwells with me, and I shall dwell with Him."[2] It is the spirit that regards finite events as shows and shadows of what exists infinitely. The inmost essence of every man is a sanctuary of everlasting being, and the craving for salvation arises out of the fact that God enters to make it His dwelling-place (*μονὴ*).[3] Where this craving is nourished, where good things are known and done,[4] where the Word of God is a living power;[5] there God incarnates Himself by making plain the sublime mysteries of our faith; there is a true philosophy as to the phenomena of life and of the soul—*ex fide intellectus;* the grounds of belief are sufficient, reasonable and accurate.

"As we see that which gifted eyes do see,
The inward beauty of His Lordly Spirit,
Garnished with all might in Divine degree,
Adoringly do we praise Him for the sight."

The Personal Incarnation.

"On Him baptized
Heaven opened and, in likeness of a dove,
The Spirit descended, while the Father's voice
From Heaven pronounced Him His beloved Son."
Paradise Regained, i. 29–32.

The Absolute, the Infinite, the Eternal—we have sufficiently shown—by creation voluntarily placed Himself in relation with the universe; and as no portion of time, no part of space, no existence, can be without Him; and wherever He is, He is there infinitely, for Deity is without parts; He is everywhere immanent, or incarnate; nevertheless, as to the whole and

[1] "Habuit Deus materiam longe digniorem et idoniorem, non apud philosophos æstimandum sed apud prophetus intelligendum."—Tertullian.

[2] Isa. lvii. 15; 2 Cor. v. 1.

[3] John xiv. 23.

[4] "Moniti meliora sequemur."

[5] Heb. iv. 12.

every part, transcendental—uncontained the Container. We pass from this grand fact of the Unknown being known in everything—though we cannot ascertain the real nature of any physical, or any other phenomenon ;[1] of the eternal reaching through all time and all space ; of force materializing, crystallizing, organizing ; to that grand act from the heart of things which rendered the Divine Presence Personal.

God is Spirit. He is absolutely free Personality, having power over Himself. He is the Infinite, consciously occupying, holding, using, controlling, infinitude and eternity, as the house of His Life, in immeasurableness of Being. We are not to think that all which God develops out of the ground of His own infinite nature must itself be personal, though His presence everywhere penetrates and abides in it. Creation, generally, has few other characteristics than those of conditionality and temporal duration ; nevertheless, there is everywhere a difference. The chaotic state of the universe came into existence otherwise than the organic state, or the world of bodies—animal and vegetable. Life is of more worth than no life, and these super-terrene beings are inferior to the spirit-embodied man.

Man was not made by a redistribution of the animal life already in being : for as even the brute soul is not the acme of the self-internalizing process of nature, but by a further differentiation of the eternal Energy in nature's forces, it is certain that man's spirit is not derived from any potentiality in the lower grades of being. Science shows truly that in formation of the human body the same organic forces worked which, in their reciprocal action, had completed the whole preceding life of nature. The Energy which had thus revealed itself in force, in life, in the soul of animals, found the climax of ascent in spirit. The animal soul is mostly confined within its own nature. The human spirit continually goes out from and transcends itself, finds itself in God ; is never content with finite life and space ; but passes ever and ever, in manifold thoughts, to possess infinitude and eternity.

By person we mean a self-conscious being capable of introspection : personality is common to all men. The person

[1] "Christian Theism :" Robert Anchor Thompson.

is the man in every stage of his growth, and in all conditions ; but personal life is that by which the man apprehends himself, knows himself. This personality, having its root in spiritual self-consciousness, is that principle of development which works by progressive penetration and personation of the whole organism. Individuality, on the other hand, is that which denotes the speciality of a man and separates him from others. Our personality and individuality work upwards by a threefold process : (1) stimulants, preceding self-consciousness, which awake and move our will ; (2) self-consciousness, taken up by conscious thought into conscious will ; (3) the conscious will passing into conception of and communion with God.

Natural life, φύσις, means that kind and manner of existence, in brutes and men, by which they come into being by creation and procreation. Man's natural life is that innate eminence above all kinds of brutes, that inborn constitution, by which, to the corporeal and psychical, is added the spiritual. If a human being were able to divest himself of the spiritual, and be corporeal and psychical merely, he would cease as man, and be a beast. He would, then, be incapable of determining, or conditioning, his relation to God and to eternity. It is as a spiritual being, he forms his historical and responsible conduct, and incarnates thought and love of God.

Our natural senses copy the external world, and present it, in psychical forms of perception, to our inner man. So soon as the spiritual turns these psychical forms into ideas, language begins in us ; which is, afterwards, uttered by the bodily organs of speech. "Intelligible speech is only the sensibly perceptible announcement of this inward speech, this λόγος ἐνδιάθετος."[1] By this inward faculty of forming ideas, God reveals Himself to our souls, we are made conscious of Him ; and it is in this, our abode of self-conscious will, the Infinite reveals Himself, begins the internal operations of grace. Here we turn to Him, or refuse Him. Here our personal relation to the proffered salvation is formed. Here we, in ourselves, become conscious of the larger system that rules over all parts of the universe ; find a Power that is the substance of the materials ; discern that this Power is a life ;

[1] "Biblical Psychology," p. 214 : Prof. Delitzsch. Clark's edition.

and, thus, find a solution of the enigma of the reciprocal action of all things—of the intercourse between soul and body, between spirit and matter.

Life begins in a germ which contains unification of the male and female principle. The sexual determination arises out of a state of uncertainty and slumber into a state of contrasted semiety, or halfness; and in the future life, we have reason to think, the sexual distinction will cease.[1] The Divine account of the appearance of the woman gives the externality of a supersensuous reality, which corresponds to the antithetical relation of *animus* and *anima*, spirit and soul, and of Christ and the Church.[2] According to the Jewish Cabbala, man is the נְשָׁמָה, the positive independent mystery of the spirit, operating productively, and expanding from within outwardly; and woman is the נֶפֶשׁ, soul, the mystery of nature, living itself forth, adopting, receiving.[3] Hence, the relation of spirit and soul resembles a connubium; and this internal reciprocity received externalization in the creation of woman: of whom, in fulness of time, came the New Man.

In subjects such as this, the letter of the word kills faith in ignorant and scornful men; but the spirit quickens and leads the devout and wise into the secrets of the Lord. Man is the image and glory of God, εἰκὼν καὶ δόξα Θεοῦ; woman is the glory of man, δόξα ἀνδρός. Christ is the image of God, εἰκὼν τοῦ Θεοῦ; the Church is His body, ἡ ἐκκλησία τὸ σῶμα αὐτοῦ.[4] Of man, the first Adam, father of many generations, was the woman, by Divine operation, who became the mother of all living; of woman, who represents the Church, the mother of us all;[5] by operation of the Holy Ghost was the second Adam, the firstborn of many brethren. The first man, by the woman, brought ruin; the second man, of the woman, wrought redemption. The personalities born of the woman, by man, are earthly and natural; the personalities born to the Holy Ghost, by the Church, are heavenly and spiritual. The natural carves a perishable model, the spiritual carves an eternal model. In these mysteries our corporeity is

[1] Matt. xxii. 30.
[2] Eph. v. 22, 23.
[3] "System of Biblical Psychology," p. 126: Franz Delitzsch, D.D.
[4] Eph. i. 22, 23.
[5] Gal. iv. 26; Eph. v. 31, 32.

referred to a process of nature, our spirit to the creative concurrence of God. This communication of the Spirit quickens the life of God in us, and restores the Divine image in us—

"And this the cause of what thou marvell'st at"—

for in our spiritual regeneration is the likeness of eternal generation. Christ, as God, is the manifestation to men of the Eternal Unseen; Christ, as Man, presents to God the ideal and real in human perfection as the first-fruits from the dead.

The reality of truth is not less than the mystery of process.[1] The Incarnation impersonates in our flesh the Divine Person; and enables us, as persons, to become like Him; and draw near to Him not by lessening the intervals of space—for the Lord is Omnipresent—but in similarity of character.[2] The truth was told long ago: "the form of God is a living form, a truly moulding form, and it fashions everything which receives it into the image of God."[3] The Divine Presence, hidden in the Virgin's Child, was displayed in the fields of Bethlehem, and to the wise men of the East.[4] This Divine Form, mirrored in Jesus, gives to us a power of completion: so that Jesus, born as flesh, not by will of the flesh, but by the Spirit, is the power of God in us preserving us from corruption. We have personal union with Jesus—"He is a true native extract out of our own body,"[5] as Jesus has

[1] Lord Bacon sets it forth thus: "The Word did not only take flesh, or was joined to flesh, but was made flesh, though without confusion of substance or nature: so the Eternal Son of God and the Ever Blessed Son of Mary was one Person—so one, as the Blessed Virgin may be truly and catholically called Deipara, the Mother of God—so one, as there is no unity in universal nature, not that of the soul and body of man so perfect; for the Three Heavenly Unities, whereof that is the Second, exceed all natural unities; that is, the unity of the Three Persons in the Godhead—the unity of God and man in Christ; and the unity of Christ and the Church—the Holy Ghost being the worker of both these latter unities; for by the Holy Ghost was Christ Incarnate, and quickened in flesh; and by the Holy Ghost was man regenerated, and quickened in the spirit."—"Works," vol. iii. p. 123.

[2] We may say as to our souls—"Non enim corporali distensione pertranseunt de loco ad locum, sed deserendo meum locum subito in alio sunt."—Guido Carmel de Perpiniano. Heb. x. 19, 20; St. Augustin, "De Trinitatis," vii. 10.

[3] St. Basil, "Adv. Eunomium," v. p. 302 (Garnier).

[4] Chemnitius, "Harmony of the Evangelists," vol. i. cap. viii. p. 93.

[5] Hooker, "Ecclesiastical Polity," v. 56, 57.

personal union with God. Jesus is, thus, the firstborn of many brethren ; and, not seeing corruption, was the first-fruits from the grave in type of all who shall rise incorruptible. We are parts of a widely extending scheme. We belong to a creation extending above to heights of intelligence, and descending below to all animate and inanimate nature.

The Incarnation was not a taking into God of one person only. Jesus took flesh of the Virgin by the overshadowing power of the Highest ;[1] and, in so doing, took not her person, but our nature, that He might save many.[2] By the first Adam, we have heredity of sin and natural person ; by the second Adam, we obtain a higher spiritual personality, capable of righteousness, which bears fruit unto life.[3]

There was a fitness in the nature of the Virgin to receive the Sacred Treasure, and be in union with the Divine. She was the first who partook of the life of God in her flesh ; notwithstanding, however Blessed she was, her flesh was that very thing which sin had brought into servitude, and death had enthralled.[4] The Lord's human soul, received from her, possessed and was animated by Divine Wisdom according to the occasion.[5] She was the lowliest and purest of God's handmaidens. Into this vessel and condition of humility, the Holy Word came ; and within it was contained. "O humility, the very eye of self-knowledge, our very acceptance in the sight of God, our very power to receive grace, how essential art thou to man ! Without thee none can be acquainted with himself, or with God. Without thee none can love perfectly. Without thee none can be exalted to a heavenly union with God, which is the highest joy of the saints." [6]

The nature of our Lord, united to God and to men in a unique way, not *unio mystica*, like that of God with the prophets ; not *unio sacramentalis*, like His presence with the Ark of the Covenant ; was a personal union on both sides :

[1] Luke i. 35.

[2] "The Doctrine of the Incarnation," p. 54 : Archdeacon Wilberforce. "If for our sakes He sanctifies Himself . . . it is very plain that the Spirit's descent on Him in Jordan, was a descent upon us because of His bearing our body."—St. Athanasius, "On the Incarnation of the Word of God."

[3] 1 Cor. xv. 45 ; Phil. iii. 21.

[4] "Defensio Fidei Nic.," 2, 5. See 8, p. 82.

[5] Heb. v. 8.

[6] Faber, "Stapulensis Evang. Luc.," p. 414.

God and man, man and God.[1] His life, through birth by the Holy Ghost; and His death, issuing into life by resurrection; are related. Not being born as flesh from flesh, he could not so die as to see corruption; therefore, He rose from the grave. This nature grew as human nature grows: in the body and soul advancing, as ours, by communication with, and participation of, the internal and external world; in the spirit, specially the sanctuary of Divinity, awaking into more and more consciousness of union with the Father—learning by obedience, and being perfected by suffering.[2] The two natures so formed one person—sustained by food, yet omnipotent; requiring outward light, though inwardly possessed of the glory of Godhead—that we find the human aspect, wholly man, and discern our brother; we discover the Divine reality, and worship God.[3] This explains those portions of Scripture where the Redeemer appears so sad, and yet enters exquisite joy; is so weak and anon controls the wind and the sea. He lived as man among men, but claimed the possession of Divine knowledge and power. He promised convincing and full proof of this to His disciples, and the proof was so satisfactory to their hearts and minds, and so verified by all their senses, that they lived and died in the assurance that He, with whom they had dwelt, was God manifested in the flesh.

[1] "One, not by conversion of the Godhead into flesh; but by taking of the manhood into God." Jesus is not only Son of God as to His Divine Nature, but also in His human nature being born corporeally of the Virgin Mary, from the overshadowing of the Holy Spirit. When He is called Son of Man, it is to indicate His nearness to us, and His ideal perfection as man; and He is the Son of man as that only one by whom the hurt and death caused by Adam are done away with by fulness of healing and life. The humanity is the anointed, the endowed; the Divine Power anoints and endows. It was needful that He should be closely united to us, bone of our bone, and flesh of our flesh; but, at the same time, without sin; so that the Incarnation seems wholly natural; for without this Heavenly there could be no sufficient human exaltation. In the New Testament "Son of God," generally, refers to the eternal existence which Christ has with His Father. "He who from eternity was Son of God, lived as Son of man on earth, in time, in order to raise the children of men from earth to Heaven."—Olhausen on St. Luke, i. 35.

[2] Heb. v. 7–9.

[3] "The Incarnation of the Eternal Son proved that man's framework could become great enough—could be lifted high enough—to enshrine God; and so the Christ may be only the Firstborn amongst many brethren, and by the indwelling of the Spirit a believing race can be changed into His image."—Rev. W. D. Ground, "Examination of Mr. Herbert Spencer's Philosophy," p. 310.

"God's mirror in human nature,"[1] human in time and Divine in eternity, He was, "on the one hand, born; on the other, not born; on the one hand, carnal; on the other, spiritual; on the one hand, weak; on the other, exceedingly strong; on the one hand, dying; on the other, alive."[2] If we regard human beings as successive incarnations of Adam, they derived from him that seed of humanity which, by various accretions of knowledge, has developed art and science; which, by growth of consciousness and thought, has attained to their present state of acquaintance with the Divine Will manifested by nations and individuals apart from Christianity. If we regard Christians as dwelt in by Christ, by operation of the new birth,[3] Christ is to these what Adam is to those.[4] Adam and those with him are of a lower substance, of earthy elements, moulded into a living image by touch of God. Christ and those with Him are of like substance and elements and moulding—but dwelt in of God.[5] Adam was an image of the Almighty which, defaced in him by sin, we by heredity possess alike defective. Christ was an image of man dwelling in God; and we, by faith, also dwell. What Adam meant for nature and man—but lost; in a higher sense, is meant by Christ, and gained. In everything belonging to each is a contrast and a

[1] "It is true, we have no temples, no altars, no images; but the Temple of God, in the highest sense, is Christ, God's mirror in human nature; then also in all the faithful who have Christ's Spirit: their souls are living statues, with which no Jupiter of Phidias can be compared."—Origen, "Against Celsus."

[2] "Crucifixus est Dei filius: non pudet, quia pudendum est: et mortuus est Dei filius: prorsus credibile est, quia ineptum est; et sepultus resurrexit: certum est, quia impossibile est."—Tertullian, "De Carne Christi."

"Jesus Christ, engendered in the bosom of God the Father from all Eternity, was conceived in time, in the womb of the Virgin, His mother. Invisible before His Incarnation, even to the sublime virtues of the Heavens; become visible since His Incarnation, by which He united Himself to our nature: visible, not with respect to His Divinity, which remained still inaccessible to the eyes of man, but by the operation of His Divinity, united to a mortal nature in all respects similar to our own, which He thus entirely renewed by the august alliance which He has contracted with it."—St. Athanasius, "Four Discourses against the Arians."

[3] John i. 11, 13; Gal. ii. 20.

[4] Rom. v. 15.

[5] "It is only a life in God which is truly a life of freedom; then only is man free, when he gives himself up, not only to the thought and idea of God, but to God Himself as His creating and moulding strength; that God may be the all-working and all-moving power within him."—St. Augustine.

likeness, is a subjection and a headship, a death and a life. Adam personified the Divine Nature in the form of natural life. Christ individualized the Divine nature, by the same life, in the body of His flesh and in abiding fellowship.[1] In Adam the image of God was that potentiality, which in Christ became reality. When and where Divine Creation is perfected in man, the Divine and human are in full and true harmony, and God's incarnation attains its climax.[2] Manifestation of the second Adam, as the taking of man into God, was the appointed perfection of that creative influence which had given in man a likeness of God.[3]

This twofoldness of Nature, however surprising, is reasonable and spiritually natural:[4] for the corruption of man was not an external thing, it had entered his whole being, and it was necessary that life should enter and be part of that being. "If death were external to the body, it would be right for the life also to be external; but if death was folded in the body and held it in subjection, it was needful that the life also should be in the body, that the body being endued with life might cast away corruption."[5] The sin which we inherit

[1] 1 John i. 2; John x. 30, xvii. 21.

[2] 1 Cor. vi. 16, 17, 20.

[3] Gen. i. 26; John i. 14. "The Word was made flesh in order to offer up His body for all, and that we partaking of His Spirit, might be made gods; a gift which we could not otherwise have gained than by His clothing Himself in our created body; for hence we derive our name 'of men of God and men in Christ.' But as we receiving the Spirit, do not lose our own proper substance, so the Lord when made man for us, and bearing a body, was no less God; for He was not lessened by the envelopment of the body, but rather deified it and rendered it immortal."—St. Athanasius.

"The Word was made flesh. . . . The Word, born of a woman, laid in a manger, finally came to the lowest humiliation of dying upon the Cross. This revolts haughty minds, for they do not even desire to know that the first lesson which man, who has fallen through his pride, has to learn, is humility. Hence, therefore, it is that God, who came upon earth to be the physician of the human race, has taught us to abase ourselves; and that the first step necessary for a Christian is to be humble."—St. Augustine, "City of God."

[4] "When there was need to raise Peter's wife's mother who was sick of a fever, Christ stretched forth His hand humanly, but He stopped the illness Divinely; and in the case of the man blind from the birth, human was the spittle which He gave forth from the flesh, but Divinely did He open the eyes through the clay; and in the case of Lazarus, He gave forth a human voice, as man, but Divinely, as God, did He raise Lazarus from the dead."—St. Athanasius.

[5] St. Athanasius, "On the Incarnation of the Word of God."

through the carnal interpenetration of our nature by the first Adam, had to be subdued by the spiritual power which we obtain through union with Christ, so His flesh was for our flesh, His life for our life.[1] We are members of His body, of His flesh, of His bones. It was not the whole Trinity which became personally united with our nature, but the Word which was made flesh ; so that two natures, the Divine and human, became one Person : the Eternal Son is also the Incarnate Son.

This spiritually natural thing is also supernatural. To understand it we must exercise ourselves in various ways. Suppose that we would pass from any finite to moral, or to mathematical infinity ; we must carry the properties of infinitude, eternity, almightiness, omniscience, into whatever finite seems an approximate symbol. Then, continue succeeding efforts until we discern that the Absolute voluntary related Himself to the universe, by creation ; the Infinitude, by definitions of space ; the Eternal, by constitution of time-worlds ; the Almighty, by the forces of nature ; the Omniscient, by the all-pervading marks of intelligence. Mystery though it be, the Incarnation—the fulness of Deity framed in the ring of humanity—is but counterpart of those other revelations in all other things which constitute knowledge, strength, life. God is declared in creation, and is clothed with the garment of the material universe, and is yet more distinctly revealed by assuming the form of man.[2] Our faith that God exists in an intelligible sense should thus seek counterparts of the fact in some reality, some objective knowledge, or faith, is apt to become merely imaginative. Every man so striving, will thus pray—" I ask not, Lord, to attain to Thy height, of which my understanding is not capable ; but I desire to understand in some measure Thy truth which my heart believes and loves." [3]

Having understanding, we know that the Incarnation is

[1] Irenæus, v. i. i. p. 292.

[2] Davison on Prophecy, p. 548. St. Basil, "Adv. Eunomium," ii. 23, reminds us that earth and things human are borrowed and derivative ; the self-existent and primary being those heavenly realities from which worldly things have their origin.

[3] St. Anselm, " Proslogion," i.

not a manifestation of the whole Trinity, but of the Word's Personality ; and is to be taken as that golden scale by which we ascend to the true knowledge of Godhead ; one nature in a real co-existence of discriminated persons—Father, Son, and Spirit.[1] The will of Christ's Godhead in union with man's nature, forming one Person, is the closest union of Spirit and matter, of Glory and humiliation, of the Infinite and finite ; and we learn in the love, the goodness, the beautiful power of Christ in our flesh, in His Transfiguration, in His wonderful Resurrection, and glorious Ascension, what God can bestow and of what man is susceptible.[2] The Divine Life, extending through every former age, all time and space, obtains progressive embodiment in the Incarnation, is Personal. Personal, that a new race of men may begin. Men of larger powers, into whom Divinity may pass and make them a Church—a Church in Christ : they in Christ, and Christ in them.[3]

[1] The characteristic doctrine of the Gospel is that God and man were permanently made one in the Person of Christ ; and the Church is His mystic Body; His presence, her life ; His blessing, the gift of spiritual union with Him. It is the appointment of sovereign wisdom, " that in the person of a Mediator the true ladder might be fixed, whereby God might descend to His creatures, and His creatures might ascend to God."—Lord Bacon's " Confession of Faith."

[2] " Rectissime dicitur homo factus ad imaginem Dei : non enim aliter incommutabilem veritatem posset mente conspicere."—St. Augustin, " De Vera Relig.," sec. 44.

" Doth any man doubt but that even from the flesh of Christ our very bodies do receive that life, which shall make them more glorious at the latter day, and for which they are already counted parts of His blessed body? Our corruptible bodies could never live the life they shall live, were it not that here they are joined with His body, which is incorruptible, and that His is in ours as a cause of immortality—a cause by removing, through the merit and death of His own flesh, that which hindered the life of ours. It is therefore both as God and as man that true vine, whereof we both spiritually and corporally are branches."—Hooker, " Ecclesiastical Polity," v. 56, 9.

[3] " The Church is in Christ, as Eve was in Adam. Yea, by grace we are every one of us in Christ and in His Church, as by nature we are in those our first parents. God made Eve of the rib of Adam. And His Church He frameth out of the very flesh, the very wounded and bleeding side of the Son of man. His body crucified and His blood shed for the life of the world, are the true elements of that heavenly being, which maketh us such as Himself is, of whom we come. For which cause the words of Adam may be fitly the words of Christ concerning His Church—' flesh of my flesh, and bone of my bones '—a true native extract out of mine own body."—Ibid., v. 56. 7.

Christ began a New Life, a New History.

> "Spirits are not finely touch'd,
> But to fine issues."
>
> *Measure for Measure*, Act i.

In Christ, human history branches off in new directions, with new vigour. The virtues have a different standpoint, almost a new nature. Meekness, purity, love of God and man, take the place of that assertiveness of valour which commanded respect by a display of power to hurt, because Christ's men receive another impulse and inspiration. To them Christ is every day as a draught of fresh water from the spring to the lips of thirsty men; as a gem most glorious on the hand of one espoused to the King; as new light, new life, new power, enabling the meekest and weakest to say—"I can do all things through Christ which strengtheneth me."[1] This renewal and invigoration of nature "is effected through union with the manhood of Christ." We are now Christly.[2] "Sharply outlined against the deep back ground of the Past, rising in serene unapproached grandeur above its heroic figures and colossal phantoms, undimmed by the mists of intervening ages, One Form withdraws our gaze from all others. One Voice, clear in our ears as in the ears of the men of Galilee eighteen hundred years ago, still speaks as no other voice ever spoke to the heart of universal humanity. One Name, in its regal power over men's minds and hearts, continues and promises to continue, as during sixty generations, 'above every name.'"[3] These men know that they have valid knowledge of God, that through Christ they hold real personal communion with Him as Creator, as Father of spirits, as Guide of trusting souls, as the Hearer of prayer. They say: "In the Gospels we have the life, the teaching, the personality, of the only Teacher who imparts to the whole human race that knowledge of God which is the only true knowledge that men possess; and with that only possible confirmatory

[1] Phil. iv. 13.

[2] "The Doctrine of the Incarnation," p. 395: Archdeacon Wilberforce.

[3] "The Basis of Faith," p. 347: Rev. E. R. Conder, M.A.

authority, which warrants undoubting faith, His own Nature being not less Divine than human."[1]

Nor is the doctrine of the Incarnation of the Infinite less comprehensible or reasonable than is creation by the Infinite. In both cases, there is a local and temporary manifestation of power and presence in opposition to that indefiniteness which false science assumes to be the Divine characteristic. The doctrine of God, gathered from the witness of universal nature, concerns knowledge, power, will; and these are attributes of personality: not of vague indefiniteness as to infinitude and eternity, so absolute and unconditioned that it neither enters nor contains anything, nor is itself entered or contained. Our own nature accords in its sense of love, of reverence, of trust, of obedience, with this knowledge. It seems more rational to regard God as the greatest and best we can think of, whom we can trust and revere for His wisdom, goodness, and might; a real spiritual Person; not a power of indefiniteness, not a wisdom of unconsciousness; neither knowing nor doing.

For the secret of Deity to be in Jesus; and to bring us freedom from error, so that we come out of darkness; a secret explaining all past advance, and the essence of perfection in all existence; gives that knowledge of God and union with Him which science longs for. The Divine Nature must, indeed, be the fountain of life to all; but a fountain inaccessible, unless the way and means are made known.[2] They are made known. Life's mysterious cumulative relations, laid down in successive steps from Heaven to earth and from earth to Heaven, spiritual conception, natural birth, human life, death for sin, resurrection from the grave, glorious ascent to Heaven, are all seen in Jesus. The secret made known that God was

[1] "When the Christian minister can assure the soul on the bed of death, in misery or pain, that whatever its agonies, the Son of God in human form endured far worse for its sake, as a pledge of the love of its Father, and in fulfilment of that love, He applies a remedy which is equal to any need. The message of the Cross, interpreted by the doctrine of the Incarnation, is thus, in moments of real trial, the support of the most elementary principle of faith."—Prebendary Wace, "The Foundations of Faith," p. 18.

[2] "The Divine nature, indeed, is the prime fountain of life to all, but though inexhaustible in itself, yet a fountain whereof we cannot drink, save as it is derived unto us through the human nature of Christ."—Jackson's "Commentary on the Creed," xi. 3, 10.

One with man, drew men. The charm was not woven by the magic of circumstance; but by a working man among rustic neighbours; by one, unknown beyond a narrow circle of relatives and friends. Soon as He came forth from His custom wont on sabbath days, to read the Law and the Prophets, in the synagogue of Nazareth, and began as a new prophet, He was fiercely assailed, even as He is to-day. Thence, however, from month to month and year by year, His fame rolled in wider circles. Multitudes followed His footsteps; but with His greater fame opened a chasm, deeper and wider, between the devotion of His friends and the murderous hatred of His foes. A kingly bearing—men fell at His feet; a scorn of hypocrisy and wrath against unrighteousness, that could scathe like lightning; joined to a tenderness which drew little children to His arms; made the pure in heart and noble-minded, not less than the wretched outcast of society, yield Him a faith which ripened into enthusiastic worship. They felt and knew that He was the Messiah, the manifested Life, the Incarnate Word of God, the visible Image of invisible Deity.[1]

Jesus seldom or never gave reasons. Possessing absolute knowledge, He held, as in His hand, the truth: not for this, or that type of human nature, but for all. He gave wisdom for use in all reasoning, truth to guide into all truths, and a sympathy that entered every heart.[2] All men who have known Him, learned that there was mysteriously hidden within their mortal clay some fine essence, some distinct principle, which, while it participates in the pleasures and affections of the earthly being in which it lies concealed, thirsts for a knowledge, a joy, a reality, extending beyond this mortal world Into these men Jesus has always passed as by an incarnation.

[1] "Only if Christ really was what He was taken for, can we solve the enigma of primitive Christian faith, of the foundation, the spread, and the world-renewing power of the Christian Church. Christ could live as the God-man in the hearts of His followers only if He really was so."—Professor Christlieb, "Modern Doubt and Christian Belief," p. 423.

[2] "It is very remarkable that we have very little power over others except by sympathy, which is identification of ourself with them, placing one's self under the same conditions of feeling. The happy man is in the sorrowful, so to speak, before he can feel with him and console him."—Rev. W. E. Heygate, M.A.

They look with piercing wisdom through the universe, and they know that Wisdom, Goodness, Will, are not on the surface only—not in men merely—but at the heart, as the cause of everything. To these men Jesus was light, was truth. He made their minds partake of His own; and now, even as we ourselves read His words and live in their truth, a Divine illumination pervades us, and witnesses with our spirit that He is the Son of God. Those words—"He that hath seen Me hath seen the Father"[1] . . . "I and My Father are one"[2]—rise above our proudest heights of knowledge: yet, the reverential foot of intelligent faith finds standing room of meaning, and thence can gaze. The man of love and hope, soaring with the wings of sacred genius, finds cloudless light and breath of Heaven; sees in that light, breathes that breath; doubt dies in the blissfulness of experience, and conscious certainty that he dwells in God and God in him.[3] Who will say that this man's reverence, love, obedience, faith, holiness, are things which a child should outgrow and the man put away? Is it not the true man in us that aspires? It is the God in us that makes us rise, not the heredity of savage ancestors. A man is the more a man who looks up. He has the richest, noblest, best elements of character, who says—"Man's nature is not a lie. Our deepest need and sublimest instinct are not a vain yearning that arises from a deluded imagination.[4] The uncounted millions of men who have lived are not dispersed things, drifting no whither, without chart or harbour. The worlds are not a riddle without an answer. Our spirit is not the mere rhythm of a soulless dance of atoms. God is—that is the greatest reality; God is in us—that is the next; and the twofold fact is very glorious in the truth—God Was In Christ."

A few more thoughts will enable every one to see for

[1] John xiv. 9–11. [2] John x. 30.

[3] Such experience gives the highest knowledge and proof that our nature is capable of. Pascal well says—"Les preuves de Dieu metaphysiques sont si éloignées du raisonnement des hommes, et si impliquées, qu'elles frappent peu; et quand cela servirait à quelques uns ce ne serait que pendant l'instant qu'ils voient cette demonstration, mais une heure après, ils craignent de s'être trompés."

[4] "Dieu seul peut nous tirer hors de nous-mêmes, en se montrant infiniment aimable, et en nous imprimant son amour."—Fénélon, "Entretiens sur la Religion."

himself that the Incarnation of the Infinite is an essential principle in all things.

Men live, move, think, feel, not merely by powers which are in some measure their own ; but more greatly and specially by a force and life and an intelligence which spread through all worlds. Whatever there is of wisdom, of strength, of feeling in the universe, makes men what they are—incarnates itself within them.

> " Heaven does with us as we with torches do ;
> Not light them for themselves : for if our virtues
> Did not go forth of us, 'twere all alike
> As if we had them not."
>
> *Shakespeare, Measure for Measure*, Act i.

To think aright of God is, in a very real sense, to have God within. We cannot hold much of God, but that little is in a sense infinite—being of the nature of the Infinite.[1] As this Presence of God in a man presses out, enlarges on every side, he is continually made better and greater. A mind and soul, once narrow and feeble, obtain an expanse and elevation that transcend every thought of the uninspired, of the man who has resisted the Holy Ghost. This opens to the view an infinite enlargement in our future possession of the Divine fulness. It is in consequence of this that we are not in bondage to the physical things and necessities of nature.[2] The Living God manifests Himself in us by power to obtain knowledge that embraces the ends of the universe ; by a power of will to be, or not to be ; to do, or not do. When we look up to the starry heights, the infinitude outspread ; and stand amazed at the deep profundity of being on every side ; the thought enters—this universe of power and majesty is only the outward appearance of some inner and more wonderful reality : this mighty frame of nature fills but the fraction of an inch within my eye ; yet, the little incarnation of that so great reminds me of One who, like myself, mirrors the universe ; but, unlike myself, " fills all, changes never, and

[1] It is " that aspiration after and rest in an infinite unity of thought and being, in which the essence of religion has been shown to lie."—Principal Caird, " An Introduction to the Philosophy of Religion," p. 326.

[2] " Christian Theism," p. 154 : Robert Anchor Thompson.

passes not away."[1] So we learn that God was made man, the Word became flesh ; and our trembling anxious soul finds more hope than it was looking for. Our present life becomes to us "like learning to a child, or medicine to the sick, or training to the youth."[2]

There are Many Sons of God.

"His Spirit breathes in every living soul ;
His bounty feeds, His presence fills, the whole ;
Though seen, invisible—though felt, unknown :
* * * * *
These, and ten thousand more, are only still
The shadow of His power, the transcript of His will !"
James Montgomery, *Prison Amusements, The Bramin.*

As for great men, their thoughts have not only an adapting power, they interpenetrate our nature ; there is no feeling, no condition of life, which they do not reflect. In the measure of their greatness, they are incarnations in one of the strength and faculties of many. Thus viewed, their grandeur is a lesson of humility, taught by the greater Incarnation :

"To cure thee of thy pride, that deepest seated ill,
God humbled His own Self ; wilt thou thy pride keep still ?"
Archbishop Trench.

In these incarnates of genius and power, every people and nation has a possession. Their words contain a deep meaning and reveal mysteries. The greatest of these men mould all times and nations, mould them into the pattern of a higher being ; and the greatest of these great ones is Jesus, who more than any, or all other men, incarnates Himself in the race.[3] By good words, great men make their thoughts live in us ; by great acts, they aggrandize that which in us works smaller deeds ; by a true life, they pour their souls into ours. The spiritual and mental presence of the best and greatest of our race makes us heirs of the intellectual life of the past. We are poor, but the rich and noble visit us. Milton crosses our threshold and sings of Paradise. Shakespeare comes with

[1] Massillon. [2] "The Foundations of Faith," p. 161 : Prebendary Wace.
[3] "The Doctrine of the Incarnation :" Archdeacon Wilberforce.

worlds of imagination to enlarge our heart's workings. Prophets and Apostles make us glad and prosperous in sacred wealth. A spirit passes through the ages to the trampled serf, the enchained bondsman, the oppressed citizen, and they throw off the heavy yoke which had oppressed during many years of misrule. The rights of every human being are recognized, chains are broken amid joyful exclamations, songs of freedom and shouts of triumph herald, as did the angels, peace on earth among men, and in Heaven glory to God.

> "It came upon the midnight clear—
> That glorious song of old,
> From angels bending near the earth
> To touch their harps of gold,
> Peace on the earth, good-will to men,
> From Heaven's all-gracious King.
> The world in solemn stillness lay
> To hear the angels sing."
>
> *Edward Hamilton Sears.*

Every one knows that in the early dawn, shepherds and watchers on the coast of the Messinese Strait not unfrequently behold a splendid pageant in the clear unclouded blue of the sky. During brief moments, castles and towers, palaces and domes, festivals and processions, with armies in array, scenes brilliant as from a heavenly world, gladden the eyes of beholders. There are periods in the circling of ages, and in the life of man, when the spirit of the times is moved unwontedly. Mighty portentous events, which no secular philosophy of history explains, reveal immanence of the wonderful. Stirring passions, apart from wonted seasons; deep yearnings and high aspirations obtain governance; tell of splendid things not yet in being, and we would take Heaven by force. Sometimes—is it caprice of the imagination? is it the shadow of coming events? none can tell—bright things lose their brightness; and wicked men, oppressed by dull weight of thought, find some fiend waking up the faces of dead pleasures to torture the heart with painful recollections. Things that died, each in its own misdeeds, come forth from the grave again incarnate; but in ghastly blood, with contorted countenance, denounce death to the evildoer. These various signs and seasons are full of meaning. Not in vain, clouds all float to

us in warm flush of light, and all things in glowing suffusion of beauty whisper—"Whatsoever he doeth shall prosper." Then comes a sweet breath of peace from somewhere unknown, but a region of health and strength ; we feel that there is not anything beyond our powers, and we can make ourselves what we will. The barriers which prevent our receiving greater fulness of the Spirit are being removed, and it is irreverent not to believe that Christian men may attain any height of holiness, any grade of spiritual might ; nothing is impossible to him whom God helps. At these times, "Christ's glance evidently penetrates through all that region of motive, thought, desire, purpose, of which we are inwardly conscious. We are transparent before Him just as if we were made of crystal, and as if thoughts had a visible shape."[1] The spirit of the whole transaction is the sustaining vivifying spirit in nature. By it we grow up into a moral nature. The meaning of it is : the Holy God, Incarnate in Christ, incarnate in our reason, is conducting, whoever wills, along the high path of sacred happiness and true obedience.[2]

"Come, my soul, thou must be waking ;
Now is breaking
O'er the earth another day :
Come ; to Him, who made this splendour,
See thou render
All thy feeble strength can pay."
Henry James Buckoll, from German of Von Canitz.

It is not needful to show unusual births in proof of Christ's Incarnation ;[3] or to give any of the various examples in nature

[1] "Ecce Christianus," p. 101 : Rev. W. D. Ground.

[2] Lactantius, "Divinæ Institutiones," lib. iv. c. 32, reasons—Whoever teaches, should do what he commands ; yet none other than Christ ever delivered pure wisdom by word and confirmed it by example. A Heavenly messenger, to be a perfect teacher, must assume a mortal body ; for only by partaking of the same nature as His disciples, by practice of and obedience to the truth taught, is it possible to show that evil can be overcome and good attained ; hence we are sure of the Divine Incarnation and Mission of Christ.

[3] There are marvellous examples where we least expect them—

"Illic sidereum mundi qui temperet arcem,
Exiguus tenero lac bibit ore puer."

"There He who rules the starry citadel of the world,
As a little boy, drinks milk with tender lips."
Ovid, Amorum, lib. iii. 10.

"Hope not ever to succeed in the design of reforming the morals of mankind,

of creatures born of one parent to render the Virgin-Born credible. Scientific men, far from rejecting the possibility of the Incarnation on account of its mystery, assure us of a greater mystery: that Nature did, and can, and does in her vast laboratory, evolve the living from the non-living,[1] effect continual incarnations. The miracle of generation by the Earth, which we must accept, so some scientists affirm, and which Holy Scripture approves,[2] and indeed affirms as wrought by imparted energy,[3] renders the Incarnation not a less real fact than it is sacredly mysterious and in beauty wonderful.[4] The mere natural philosopher asserts that man commenced almost upon nothing, certainly with no very exceptional advantages; and so accumulated intellectual, emotional, and moral capital, that he has now a glorious inheritance. This prodigy, wrought by natural selection, is an actual continuous external example and proof of that which we Christians maintain to have been done intensively by the Holy Spirit in the Incarnation of Christ.[5]

All mythologies recognize Sons of God. Every legendary hero in the Greek world was a divine child; and the most conspicuous Sons are those of Zeus, the great God. The Orientals spoke more of emanations. The Jews knew of one higher angel, one Son of God above all the rest. These various efforts of the spiritual in man to become corporeal; to bring the Awful, the Perfect, the Infinite, into relation with His creatures; are due to the persuasion in all men, of every clime and time, that help must, does, and will come to them from the invisible; and that they are capable of being glorified.[6] The conscious-

unless the Deity Himself be pleased to send some one from Himself to instruct you in the means."—Plato, "Apology of Socrates."

"Who shall undertake to teach it us (piety), unless God Himself shall be our Guide?"—Plato, "Dialogue Epicurus."

[1] "History of Creation," vol. i. p. 344: Haeckel. [2] Gen. i. 11, 20, 24.

[3] Gen. i. 31; ii. 4, 5. [4] John v. 26; 1 Cor. xv. 45.

[5] Jesus, as the λόγος, is that Divine Word, or Wisdom of God, that transcends all human speech. All articulate language, all man's thought and feeling, all that is grand or minute, of splendour or simplicity in nature, go to form that universal language of which every world that sparkles in the sky is each and every a word in the grand speech of Almighty God.

[6] "From the misery of Job to the burden of Habakkuk . . . the burden of human nature seemed to be becoming more than it could bear; and some assurance of Divine love, such as was vouchsafed in the life and death of our Lord, appeared

ness of evil only deepened the conviction that a Redeemer, an actual person, one mighty and true in the root of His Being, would make them mighty and true. Job cared to know what the Creator was, what the creature was, and the sense of separation, the longing for union, drew forth the cry for a Daysman.[1] These are the desires of all nations, the unconscious prophecies of heathendom,[2] the aspirations of our common human life, that some open day will bring a more glorious sunlight: a day in which, no longer bondsmen, a great Lord having delivered us, taken us from the rock, slain the vulture that preyed on us, we shall be free indeed. Owing to these truths, there always have been, and always will be, Sons of God, Sons through One from Divinity—an Incarnation, a perfect Son of God—like us, but better; tried as we are, but not failing; assuming no honour to Himself, but taking our sins; concentrating Divine glory that it may be diffused, and that there may be many divine images in human flesh. The highest thought and life, not of one nation only, but of all the races of the ancient world, the whole order of human history, pointed to Christ as the Desire of all nations; the convergence of manifold spiritual tendencies; the consummation of the graduai discipline of human consciousness. No wonder that Jesus is Lord of our heart and spirit.[3] In Himself, He incarnates all our hopes and efforts to be as God; and, thus incarnated, they receive more life, more power, a glory of the Only-begotten.

The man of true originality, of advance, the supreme man, who becomes a life in other men, and so a Life of lives, is not made by circumstances, nor evolved by the forces of society. Such a man makes circumstances, moulds society. Society

indispensable, if the noblest thoughts and hopes of the world were not to be crushed."—Prebendary Wace, "The Foundations of Faith," p. 28.

[1] Job ix. 32–35, xxxiii. 6.

[2] "Hulsean Lectures," 1845, 1846: Archbishop Trench.

[3] Love is a great instrument and a beautiful power. It is an eager, gladdening, stirring thing. The spring and spirit of nature, the beautifier of home, the cement of society. It warms, brightens, streams forth to possess everything. Where and when it cannot find the noble; it will cleave, almost more readily, to the humble, the poor, the weak; and sometimes, is the better when, forsaking the high, it enriches and glorifies, sanctifies and helps the feeble and meek. God is Love, manifested in Christ.

can only make so much of him as goes to its own height of stature, and heredity gives but what was in the past. To lead society, to reveal the invisible, to make the impossible possible, to endow the world-mover, are supreme moments in which the human spirit enters the beautiful, the awful, the sublime, and is at the heart of things.[1] Then, in that world-mover's life, the doors of the everlasting shrine stand open, there is a manifestation of God. Pre-eminently so in Jesus. There is a glory in His face beyond what we ever conceived, and the story which His voice tells unlocks to us mysteries beyond our highest thought.[2] Christianity is at once a faith and a life. "It is by no means necessary to salvation to know Christ after the flesh; but of the Eternal Son of God, that is, the Eternal Wisdom of God, which has shown itself forth in all things, and chiefly in the mind of man, and most chiefly of all in Jesus Christ, we are to think far otherwise."[3] Otherwise, because Christianity, as revealing this Wisdom in the world, in man, in Christ, shows that the universe is an organism, an Incarnation, of some essential Unity, who is the Organic Life of the whole; and faith in this is both faith and life.

> "Known and unknown; human, Divine;
> Sweet human hand and lips and eye;
> Dear Heavenly Friend that canst not die;
> Mine, mine, for ever, ever mine;
>
> Strange Friend, past, present, and to be;
> Loved deeplier, darklier understood;
> Behold, I dream a dream of good,
> And mingle all the world with Thee."
>
> *In Memoriam*, cxxix.

This relation of all things to the Supreme—a relation effectuated by God hiding Himself in the material forms of

[1] The Rev. W. D. Ground well observes—"One who has followed Christ, who has lived in His mental realm, and acquired somewhat of His grasp, will have a mental breadth that is adequate to deal with all those problems which are of the greatest extent and compass. His nature will be large enough to comprehend in the unity of one thought, all those scattered conceptions, many of them of vast extent, which together make up the most sublime and most important generalizations."—"Ecce Christianus," p. 251.

[2] "The Manifold Witness for Christ," p. 23: Bishop Barry, D.D., D.C.L.

[3] "Spinoza, his Life and Philosophy," p. 366: Frederick Pollock.

the world, revealing Himself in the intelligence, and Incarnating Himself in the flesh of man—opens secrets.[1] All revealing, all teaching, is a coming down of the higher to the lower.[2] He who dares for truth—discovers truth—is a redeemer of men : he makes a way of righteousness. Ordinary men can only catch a word of truth, the lower sort read but single letters ; but, despite the prognostics of unbelievers, we know that an age of faith will come—an age of great things. Let men be true to themselves, and a small amount of energy for Christ will bring it near. There is arrayed on the side of Christ a force that makes successful opposition vain. The consciousness of it underlies the boastings of evil men, and sends depression and darkness into their secret thoughts. When the Church rises to the great truth—we are the body of Christ, and every one members in particular,[3] there will soon be the cry—"Our God Reigneth : " then we shall be kings unto Him. Following the Lord fully will make our intellectual framework mighty, with the corresponding strength of will, containing a glorious fulness of the Holy Ghost, we shall see wedded to it a brightness of genius of celestial origin, and men will be as morning stars. Christ will be full orbed in them, and they will shine as an unclouded sun. The noble of our race, the faithful, will "be filled with all the fulness of God."[4]

It is difficult in a theme like this, of the Incarnation, to meet the wants of every mind. Were our Faith wholly intellectual, it would not meet our soul's requirements. Were our Faith apart from knowledge, it would not content our intelligence. We have endeavoured to present that reasonable verification of it in what we know of the Divine Being and of

[1] Though, probably, a man cannot contain an angel, we may say—"Since our manhood once contained 'all the fulness of the Godhead' in the person of the Lord Jesus Christ, it cannot be unequal to the task of sphering the greatest of the heavenly intelligences."—Rev. W. D. Ground, "Ecce Christianus," p. 295.

[2] With matter divine and manner human, our Lord descends to the level of the humblest of our race. As a piece of crystal, catching the sunbeam, flashes like a diamond ; so He gives beauty and power to all—

> "Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."
>
> *Shakespeare, As You Like It*, Act iii. sc. 1.

[3] 1 Cor. xii. 27.

[4] Eph. iii. 14–19.

His works in matter, in life, in intelligence, which shows that the Incarnation is an essential principle in all that has any being. Whatever God is, He is, doubtless, that in perfection everywhere and always. As the Absolute, the Eternal, the Infinite, He is in essence unknown except to Himself. As the Creator, He enters the created; as the Infinite and Eternal, He enters space and time. As God over all, He is in all.[1] Everywhere present, containing all things, their author, preserver, ruler, He is nearer to us than is our own spirit to the flesh; and more intimate with us, than we are with ourselves. We are not allowed to think of Him as being so in created things that in their change, or passing away, He is altered or suffers decay. Creation is that exercise of His Power and Wisdom and Goodness upon the infinite and eternal potentialities of His own Being, which represents the Infinite, the Eternal, the Omnipotent in all and every form of being—as sustaining them. The worlds are such a materializing, an incarnating, a spiritualizing, that God is in them and they are in God. In this presence—not absent from the blade of grass, more abundant in the spirit of man, and essential in Jesus—we find the reality of our Common Faith, the Incarnation of the Infinite.[2]

In Jesus we have that presence, form, and essence of the Almighty, which bring back from wandering, which draw out from evil, and recreate all things, so that the glory of the Lord shall come forth unsullied from the conflict of manifold intelligences and exhibit a universe replete with His splendour. This Jesus, as the redeeming and mediating God, manifests His in-

[1] "Proofs of the existence of God are truly interpreted only when they are taken as representing the successive steps of that process in which the human spirit rises above the finite, and in which it is forced onward by the immanent logic of the religious life, from imperfect to gradually higher and more adequate conceptions of the object of religion. In other words, the highest proof of the reality of an idea is that in which reason grasps the inner, genetic nature of its object, enters into the very process of its formation, and so recreates it for thought."—Principal Caird, "An Introduction to the Philosophy of Religion," p. 309.

[2] "You cannot define mind or spirit as a substance which exists by itself, prior to or apart from its relations to other substances, for its very nature and essence is to exist in and through its relations to other substances. They are a part of its being."—Principal Caird, "An Introduction to the Philosophy of Religion," p. 225.

fluence everywhere; so that we say with St. Ambrose—"Cast thine eyes which way thou wilt, and hardly shalt thou look upon anything but Christ. Is it day, and dost thou behold the sun? He is called the Sun of righteousness. Is it night, and thou beholdest the stars? He is a Star—'there shall come a star out of Jacob.' Or is it morning, and dost thou behold the morning star? He is called—'the bright morning star.' Is it noon, and thou seest clear light all the world over? 'He is that light which lighteth every man.' Come nearer, take a view of the creatures around thee. Dost thou see a sheep? 'He, as a sheep before her shearers, is dumb.' Seest thou a lamb? 'Behold the Lamb of God.' Seest thou a shepherd watching over his flock? Jesus is the good Shepherd. Seest thou a fountain, waters, rivers? He is a fountain. Seest thou a tree good for food, or a flower? He is the Tree of Life, the Lily of the Valley, the Rose of Sharon. Art thou adorning thyself, and taking a view of thy garments? 'Put ye on the Lord Jesus Christ.' Art thou eating? He is the Bread of God, the true Bread from Heaven, the Bread of Life."

This Jesus, so incarnated in us, and having all things thus incarnated in Him, is thine and mine really and truly as were we the only beings in the universe. He so dwells in us, and is of us, as if we had the whole of Him. He is the God of the whole heaven, God of all the earth, God of every creature, and so dwells in believers that every one says—"Christ is mine, wholly mine." The riches of one are the wealth of all. By the Incarnation of God in man, the mystery of evil, separating God and man, is overcome. To be a Christian is to put on Christ, and to set forth the truth—"I live, yet not I, but Christ liveth in me." The wonder is that the youngest child, the simplest peasant, the poorest slave, can know, love, and reproduce the "mind of Christ Jesus." The believer's life is a life resting upon God, seeing by His light, working in His grace, enabled so to do by the Incarnation. We claim for Jesus, "as the true Messiah, a kingship over all mankind, in every age and in every land till the end of time—extending beyond that outward life, which earthly royalty is content to rule, to the inner life of the soul, and claiming there the allegiance of unlimited faith and love—destined not only to continue

through this life, but to manifest itself anew at the resurrection and judgment, and to determine the eternity which follows it."[1]

" By faith we see the glory
To which Christ shalt restore us ;
The shame despise
For that high prize
Which He has set before us ;
And if He count us worthy,
We each, as dying Stephen,
Shall see Him stand,
At God's right hand,
To take us up to Heaven."

Slightly altered. Charles Wesley.

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[1] " The Manifold Witness for Christ," p. 166 : Bishop Barry, D.D., D.C.L., Primate of Australia.

THEME VIII.

LIFE FROM THE DEAD—A SCIENTIFIC AND PHILOSOPHIC ASPECT.

"And they who grudge the Omnipotent His praise,
What wonder if they grudge the dead his hope?
* * * * * *
Heaven throws a gleam where they would darken all
* * * * * *
The faith that owns release from earthly woe."

HEBER, *Burial Service.*

FROM age to age, there is the same quantity of matter and the same amount of force in the universe:[1] despite all the crash and change of worlds not a particle perishes. Every atom is a being in itself, not less mysterious than a human body, and more ancient than the visible form and arrangement of the universe. All new constructions of things, living or dead, are recombinations of antique elements: the new being only the old in novel conditions. The principle which gives essence to matter, peculiar glow to life, power to thought, is this power of reappearance in other forms. The plastic substance of the worlds is refashioned many times; the plastic energy reappears in countless varieties; the individuality of an atom never being lost, but for ever and ever entering new combinations for production of new shapes, for differentiation of force, for variety of being; we find that resurrection is one of the mysteries of the universe, and an all-prevailing principle.

[1] Most physicists so assert. We prefer to think that there is throughout the universe a process by which a continual becoming is effectuated. No reason can be given why nature should now, or at any past time, contain all that the Eternal and Infinite can accomplish. The Eternal Power, the Divine Substance, or Entity, may call forth new things continually, in new times, in new places. New souls are created day by day; why not new substance for their investiture?

"It is a strange and dreadful strife
When Life and Death contend:
The victory remains with Life,
The reign of Death shall end."
Altered from the German of Martin Luther.

These new arrangements of the same elements to form not only like, but unlike bodies, reveal another truth. The powers of the past are handed on to the future, the faculties of the parents descend to their progeny; not only is the substance renewed, the image is restamped. The oak tree, the lobster, the vertebrate animal, have not merely the substances common to all oaks, lobsters, and vertebrates; they are moulded upon the same pattern, and possess a similar internal nature. A prophet, like Moses, may turn a rod into a serpent —a dead thing into a living thing; and the Messiah changed water into wine; but these are unwonted acts. The natural course is that every living thing, whether noble or ignoble—by means of propagation and heredity, obtains resurrection in the successive continuance of individuals. There is everywhere a differentiating force of ceaseless operation, everything is changed into varieties only limited by its own nature; it is philosophic and scientific to say—"Every event is a resurrection of the cause, in every child the essence of the parent is renewed, everything is prospective."

"The golden ears of harvest their heads before us wave
Ripened by glorious sunshine from furrows of the grave."
Accommodated from Bishop Wordsworth.

We are never for any two successive moments quite the same: we change mechanically, chemically, magnetically, vitally. Despite this continual flux, that spiritual atom, our individuality, remains the same in infancy, maturity, and old age: never the same, we are ever the same—always our own selves. We die daily, but we live daily; morning by morning, as we awake from sleep, we are a parable of the state which is —being in part done away; and of the state which is not—but is in part beginning. The energy, accomplishing this change, likewise retains the indwelling spirit of conscious responsible intelligence; and this responsible intelligence is maintained in identity by being clothed upon, again and again, not with the

same but similar particles, in like arrangement to that of the preceding form. The process is fundamental. Our daily resurrection from the dying daily is twofold: by means of some of our former selves remaining with ourselves; and by constitution of elements—not the same, but similar, to be new components of man.

> "Thus we march through Death's domain,
> Daily break his weary chain."

There are many deaths and resurrections. Physicians say —"life is gone;" and every test confirms their statement; but those affirmed to be dead live again. All the refreshments and restorations of our daily life, though smaller, are similar realities of resurrection. Moreover, we are led by analogy to suppose that in the replacement of the extinct geological species by others, the process was by means of a series of intermediate forms; and that, in consequence, the origination of fresh species, could it come under our cognizance, would be found natural.[1] Hence, the laws of nature extend to the preservation and continuance of living creatures. The ancient life, despite changes and deaths, is the same life that enters modern generations. The past is required. All nations and animals rise from the earth, and even in the power of their earth-life live again.

> "Ancient brightness, ever new, gilds the morning pale;
> Ancient fires, never old, light up the mid-day sky."
>
> *Altered from the Latin.*

We obtain an idea of the resurrection by means of memory. "At this moment I walk through vast fields of my memory, enter the profound depths, the immeasurable caverns, wherein are accumulated to infinity such innumerable varieties of things."[2] A flower is in my hand; a faded flower has something wonderful, even supernatural in it to me; yet, not in the flower; in our spirit is the miracle that the sight evokes. Memories, fancies, thoughts, arrange themselves; we fly through immense space, and, by alchemy of the soul, things mortal rise immortal.

[1] "The Ninth Bridgewater Treatise," Appendix i.

[2] St. Augustine, "Confessions," ch. vii.

This space within, occupied by spirit which has no extension, reminds us of that eternal and infinite expanse which is likewise the scene of the Almighty's unceasing activity. Suns, systems, and new life-forms, are being shaped in it. Space teems, has teemed, and will teem, with life—life boundless, quickened from the dead. Those suns in essence do not greatly differ from a clod of earth, or from the carrion in a ditch. They are glorious things, in comparison with inglorious; they are as the face of Moses that shone with the light of God, all Israel being dark. His face and heart were changed; and so our common life, touched by Hand Divine, often shines with the blessedness of beatific vision.

> "Talk not of wasted affection, affection never was wasted;
> If it enrich not the heart of another, its waters returning
> Back to their springs like the rain, shall fill them full of refreshment;
> That which the fountain sends forth returns again to the fountain."
>
> *Longfellow, Evangeline*, pt. ii. i.

Nature is not false, and the philosophy of history is a true philosophy. Error arises from wrong interpretation of their oracles. When we find that theologians rest too much on traditional exposition; and that men, claiming to be disciples of Newton, Brewster, Faraday, scoff at the religion of those true philosophers; this shows that we are weak in our noblest parts. Otherwise, we should all speedily recognize that Nature, the material universe, is that visible clothing which reveals while it veils the Almighty; that the philosophy of history shows the springs of human will and action never to be at one stay; and suggests infinite and higher variety. Nature reveals the invisible as an imperishable storehouse, and shows that all natural births, transitions, deaths, are by an energy of resurrection. Philosophy proves that the ultimate cause of all which lives, is an energy akin to that by which our thought, that otherwise would die, finds new life in speech; and lives, by resurrection, in other minds.

> "All things that live do weakness and death undergo,
> Tread the path of darkness, saving strength to show."

Men are the embodiment of two energies: that which becomes what they are, and that which makes them what

they become.[1] These energies are a law unto themselves, and abide in man during and through all the changes of his body and the formation of his character. They may be called—the potentiality out of which men came, and the active principle by which they became; so that human personality and individuality seem to be formed by the Eternal Energy of the Universe bringing potentiality into union with active principle; and we exist as a triune personality of body, soul, and spirit.

The triplicity gives those manifold powers by which we possess the past, the present, the future. As to our bodies, we are located in time and space. As to our intelligence, thought surpasses time and space. As to our spirit, we are conscious of the Infinite and Eternal, and so extend present power into the future by scientific prevision, and so exceed the life that is by anticipation and intelligent assurance, that we already possess things not yet revealed.

The threefoldness of our nature—body, soul, spirit—is double in every part: there is the inner and outer man, as to the body, which St. Paul calls the natural and the spiritual;[2] there are the nether springs of the soul, which we possess in common with all animals, and the upper springs, which give supremacy over the world; there are the spirit or breath of life—possessed by all living, and that spirit or breath by which we excel every other known earthly creature, and by which we understand the mysteries of the universe. By this supremacy we are led to inquire, and shall never cease to inquire—"What is beyond the starry vault?" and to answer, "More starry skies." "What beyond those?" "The Infinite." "What was, is, and will be, before, around, and after time?" "The Eternal." These thoughts and questionings, whether by heredity, or to every man as a peculiar inspiration, are proof that the past is not dead, nor can we bury it; though gone, it is present in manifold effects; it is required again and again in the exigencies of our life, and we shall face it in the future.

Have those who doubt as to the resurrection ever considered such things as fainting, the effects of anæsthetics, or of exces-

[1] Aristotle, "De Anima," iii. 5. [2] 1 Cor. xv. 44.

sive drinking? The body gives no sign of life, of sensation, of consciousness; yet, in due time, life again shows itself in movement, the soul is conscious, and the spirit is contrite. There is no loss of identity, however greatly the inner and outer man may be changed. There is that in the living tissues which mere mechanical laws do not explain. We make, moreover, scenes and thoughts long forgotten and buried in the grave of time to rise from the dead past. It matters not if, as some affirm, every act and thought makes its own scar on the brain: however obtained, our ability to summon the past before us is a calling the dead to life. An unknown principle of continuity holds us, not only uniting our vivid states in one consciousness; but by a living energy, even when we are not conscious, when the past seems obliterated, we are made to know of an existence beyond consciousness—of a spirit that returns, as did the soul of Lazarus at the bidding of Jesus.

In states of death-like trance, men are conscious of preparations for their burial, and hear every spoken word; but cannot move, nor utter a sound, to make known the continuance of their life. What is it in us that takes impossible leaps when we are motionless in sleep, that suspends us long time in the air, that obliterates time and space? Who knows not of things dead! buried! lost for evermore, so far as earth's evermore extends, coming back to us—how and why we understand not; unless to show that things done in that suit of our outer garments, long since laid aside, are still retained in token that the whole life may be renewed? Again and again, we stand before ourselves in life revealed from the dead. Our fellow-creatures appear as invited guests, as by immortality moving in them and us. The powers of the world to come already grasp us. The energy that pierced the universe, that made the dead earth and deep sea to live, reveals the mystery: our dead selves are stepping stones to another—let it be a higher life.

With what body shall we come in that future?

The reply is easy:—Seeing that "constancy of form in the grouping of the molecules, and not constancy of the molecules themselves, is the correlation of the constancy of perception;"[1]

[1] "Vitality:" Professor Tyndall.

we argue that the self-same forces and distribution of forces, the self-same motions and distributions of motions—used as they were primarily to gather at first hand from nature the natural body—will suffice to form the resurrection body. The identity, personality, and individuality of things, as now originated and maintained, so transcend every present use that the good and bad in us, every trick of thought and idiom of speech, are carried beyond ourselves into other selves, our children's selves, and further still. Why should this natural immortality cease to us, seeing that it has not ceased to be?

> "Now, Christians, hold your own—the land before ye
> Is open—win your way, and take your rest."
> *Keble, Christian Year, First Sunday after Trinity.*

It may be said—"You cannot present an example of anything which having lived, died, been broken up, resolved into the original elements, and scattered hither and thither, has lived again, possessing the former identity, personality, and individual consciousness."

We put the difficulty in the clearest and strongest form we can. It has been felt in all ages to be a difficulty; nevertheless, an intuition of resurrection, of continuous life, ever lived and always will live amongst us. We are sure that nature does not lie; that the best, the holiest, the greatest powers in us, are not illusory. The essential principles of the body, we know, are deathless; why should the spiritual principles die? The spirit of life, before that body began to be, took to itself the first substance; and, quickening it, gathered other substance and quickened that; so a power of life, apart from our body, and existing before we began to be, built up our body and made us our very selves. The spirit of life was existent before it became our conscious life. We knew not, and know not now, when we began to live. We are sure that the spirit, or force of life, will not cease when other men know not that we are conscious. We are certain that the vital spirit, or energy, or force, which became our own, had the potentiality of all our present being before we ourselves began; and he who truly thinks must know, for the knowledge is by one and the same process of thought, that when our bodily consciousness is suspended there can be no ceasing of that spirit, or energy of

life, by which we lived : the law of the conservation of energy insures that. Our intuition of future resurrection and life seems warranted by the fact that our present selves were raised by human generation of living substances which passed into death ; and why not be also raised, by Divine regeneration, from that living substance which death now awaits ? The body seems to be the shape assumed by our soul, the soul seems to be the formal shrine of our spirit, and the three constitute that tripartite nature, the life of which in every part was by means of Energy, not of their own, coming into them, and making them to be what they are.

In sleep we retrogress into unconscious life. Sleep is a euphemism for dying. Sleep is the relative opposite to being awake, death is the absolute opposite. In the former, the spontaneous power of awakening is in partial abeyance ; in the latter, is no power. Death, however, rightly viewed, is another process of life in which nothing is lost : no matter, no force. Spirit and substance, representing one and the other, proceed to further destination. Whatever we say or think about unclothing, the process tends to further investiture. We, in our death, not less than in our first birth, the natural birth, are like the Church : "whose new birth to the still unglorified remaining creation is called a first birth,"[1] indicates a further and heavenly inheritance with the new life appertaining.[2]

If we say—"the spirit returns to God, and the soul to Hades"—that means, they both continue to live. They die in the sense that they are no more centralized in the natural forces of the body ; but they do not die in so far as they are spiritual.[3] The soul is the light of the bodily life, itself being the body of the spirit. In the body were living powers ere it received the spirit, but these were not a living unity. The man, whom the Lord had already created, with body and soul ; had the life-giving spirit breathed into him by which his soul was separated from that of the brute. Spirit and soul are not contemporaneous, nor similar, in their origin, as to man ; the

[1] "Biblical Psychology," p. 468, note: Professor Delitzsch.

[2] Cicero gives a remarkable saying—"O præclarum diem, cum ad illud divinum animorum concilium cœtumque profiscar cumque ex hac turba et colluvione discedam."—Quoted by Delitzsch, p. 468.

[3] Matt. x. 28.

soul came by creative power from the earth; the spirit, by operation of God. Sometimes, in the very act of dying, death is changed into life. The countenance gleams as if the light of Heaven shone upon it, there is no darkening; and we live though we die. A beautiful illustration is given of a lad five years old:—"About half-past one o'clock he bowed his dear head: the eye appeared broken. Then at once he folded his hands, raised his head, opened his eyes wide, and looked in silent amazement for about two minutes upward. An inexpressible loftiness sat upon his countenance, his eyes lightened, and his face was overflowed with a bright gleam. Full of amazement, and with the cry of astonishment, we stood around his bed. None of us, although some had already stood by many hundred death-beds, had ever seen such an one: it was a lightning flash of eternity, granted bodily for a few moments, according to God's gracious pleasure, to mortal sinful eyes."[1] God has given eternity in the heart of man: therefore, he struggles to apprehend it; and no wonder that, sometimes, the glory seems already possessed.

It has been noted that the larva of the male stag-beetle, when it becomes a chrysalis, constructs a larger case than it needs to contain its curled-up body, in order that the horns, which will presently grow, may also find room. The larva knows nothing of a future form of existence; and, yet, instinctively arranges a house with a view to it. Is this unreasoning instinct, the truth of which the larva can never verify, to be acted upon; and is our own instinctive intuition, our own moral consciousness, our own intelligent foresight, not to be trusted? Did the Power, who created the beetle and the man, give to the beetle a true, and to the man a false instinct? Does the beetle act rightly in arranging his present life with a view to the future, and are we wrong? "The world is not only ill, but very ill ordered, if a desire for life, so deep and unquenchable that it must needs cheat itself, always and everywhere, with such a figment of the imagination, is implanted in human nature only to be denied."[2] We maintain

[1] "Biblical Psychology," pp. 472, 473, note: Professor Delitzsch.

[2] "Is it possible to know God?" Rev. J. J. Lias, Vicar of St. Edward's, Cambridge, "Transactions of Victoria Inst.," 1883, p. 113.

in fullest surety, that the power which energizes in the beetle is that universal and unerring might which directs us, as moral and responsible beings, to do that which the beetle performs without understanding.

No reflecting mind has any doubt that the earth and its inhabitants belong to a system every part of which is adapted to all other parts. We find, as to the earth, that its materials are ancient products. There is not anything wholly new. Novel forms are shaped by energy, one and the same, but differentiated, out of elements, unchangeable and indestructible, variously arranged. Death, except as an avenue to further life, is nowhere found. Life, in its beginning, is only known as a power that moves dead elements, and weaves them into organic patterns of existence. Life, in continuance, is maintained by those dead elements being made to enter and combine, to depart and re-enter quickened forms, again and again; in such manner that every living thing was in its origin, and is in every momentary renewal of its strength and substance, a resurrection. The whole and every part being co-ordinated by various forces of directiveness—coming not only from the earth, but more specially from the suns and stars that spangle the sky. Death and resurrection are essential factors in the construction and maintenance of the universe.

The grades and processes of effectuation are not always by slight changes. There is an orchid which manifests sudden developments.[1] It grows, as do its fellows, on and in the old decaying matter of vegetable substance. The roots lie, so to speak, in the grave and corruption. They send out a shoot, a leaf, then other leaves which are aborted and metamorphosed into little flowers very graceful. The plant seems now to have done all it can, no new manifestation of force is seen, no greater life seems to be coming: nevertheless, if in right condition, a glorious thing appears. A flower supreme, a right royal, beautiful form, to reign as queen: for none are found to be her fellows. When we think of the unliving so awaking that the whole earth is alive; then of life, apart from feeling,

[1] Three species have been made out of the sexual states of one. See Darwin's "Fertilization of Orchids," pp. 193–205.

ascending to sensation in all aptitudes of delicateness and power; then of sensation taking to herself the magic graces of Shakespeare, Milton, Newton; after that adorning herself with all exquisiteness of emotion; and as Queen of the world ordering anthems of musical praise from ten thousand times ten thousand gladsome creatures; gathering grateful souls to throng cathedrals of splendid proportions; presenting heart homage most lovely, so that God is worshipped in spirit and in truth; this gorgeous result, to a right mind, is more quick and splendid, more full of power, and sets forth a higher resurrection truth than did the growth and colour and lovely form of the orchid's unwonted bloom.

As for the dead not rising again into life, after the component parts of their former living structure have been scattered, the raising and continuance of all present life is, for the most part, if not wholly, by means of substance which had no organic structure in the previous being. Every individual life is by a quickening of dead matter. A fly having struck the substance on which her larvæ feed; the progeny produced from her ova possess powers and tastes, organs and function, quite unlike her own. Then these devouring crawlers, strong in jaw and digestive apparatus, feed and intoxicate themselves, like inebriates lie down to sleep, and are dead. Within the outer scaly horny sheath, where they now lie entombed, is no organic form, no structure. The former organic structures of fly, of ova, of maggot, have been broken up and all dissolved; nought but a structureless, albuminous, milky sort of fluid is found; no likeness anywhere of the past, no form nor symbol of the future; yet, ere long, from out that formless death springs winged life to rejoice in the sunny day; and from a similar fluid every life springs.

New life, by quickening of life in the dead, is the secret of all existence. It is the mystery of every living thing that the Universal Life gives energy to that which has no life. Nature weaves all the tissue of existence from the non-existent. That germ of life, whatever it is, protoplasmic, bioplasmic, or a something, as Mr. Towne says, due to charges of electricity—from which we all spring, is metamorphosed by differentiation

of the same Energy that shines in the stars into a force that vibrates within all life. Everything has its progenitors, every event is the child of cause, and the spark of life which first shone in the world, the life of plant and of animal, is that light of the Lord's Temple which, kindled from above, is ever and ever maintained on earth by the quickening and combustion of new substance. The vegetal seed, the animal germ, with life in themselves, are kindled torches handed by parents to their progeny; but the old life dies in giving life; and the new life is not the same as the former. Living things are not life quickeners, but vessels receiving and transferring life.

They have it in themselves, but it is not of themselves; it is a portion of the great life. Nor does every living thing impart life, nor every seed fructuate. The death that is in all organic substance, because of weakness in the material constituents, is manifested by frequent barrenness. Barrenness would be universal did celestial influence cease to greet the earth. Apart from that, is no life in sea, nor land, nor air; Abraham and Sarai have no children. Exact advanced science, not less than philosophy, confirms our faith that the resurrection of life from no life—other than Divine Life, and the continuance of life by that which of itself would be dead, are a lasting parable of a continuous resurrection.

Human art takes a gold or silver vessel, breaks up the same, turns it into fluid, scatters every particle; and then from the scattering, the mingling, brings back and refashions the whole into a piece of work so like the former as to be the same—yet not the same. We can delight ourselves by beholding the production of colour from colourless liquids, and of crystallization on the mixture of two uncrystallizable fluids. To give a beautiful glow of life to the dead, to bring our broken-up, our scattered parts into one whole, to crystallize them into the clearness and beauty of new existence, is the work of the general resurrection.

It may be said—"The living did not come out of the ground ready made, they grew by slight and continuous increment of force and substance and function." Well, what means the space between death and the future resurrection? Does it not seem to answer to the present infancy and growth

of our being; as a further time in which we see and know and grow? We were not at once fashioned from the primal elements. The Adamic form was the slowly attained perfection of organism. From Adam to Christ was a continuance of process, only achieved in fulness of time.[1] The work of life that its virtue may be diffused to the greatest distance, not of time only but of place too; that it may perfume the world, and scatter blessings among the living and the dead; extends from the first vital glow of the early rudimental world to the beautiful and finished work now progressing in the unseen universe, that it may be seen glorious in the great day of the restitution of all things.

Hades, the place or state of the spirit disembodied, is one of expectation. There are no sufficing statements given, so that we can form accurate ideas of the regions of immaterial or spiritual beings. Probably, as human thought requires locality even for the spiritual to dwell in, we do well to take the whole dimension of visibility and beyond it. As to the difference between the righteous and the wicked, if we regard the righteous as gathered where the altar stands, there Heaven is: not the highest glory, which will not be possessed till after the resurrection, but the blissful abode of the waiting holy ones.[2] There is a fore-hell, and a fore-Heaven, prior to the absolutely final decision. To the blissful abode look the eyes of the dying, and as they look and extend their desires, lo! they are there with their Saviour, who guarantees to them their own resurrection. They wait, even in their disembodied state, but clothed with robes of light, in peace and blessed contemplation, for their bodies to be alive again. Alive again when earth's history is ended.[3] Time, which has carved for us in the present body a fragile and incipient being, hands over to eternity the work of shaping a glorious and imperishable form. That which Time hands over, is the sum of our

[1] Christ, as God, was not Adam deified. The Redeemer's mortal body, though Divinely, was also humanly fashioned by His mother; and Adam's body, Divinely formed, was fashioned by natural forces. The two Adams cannot, in either case, be regarded as the product of evolution; but both are examples of that creation, or differentiation, which effects origination of new beings: Adam, as a living soul; Christ, as a quickening Spirit (1 Cor. xv. 45).

[2] Heb. ix. 11, 12, 24; Rev. vi. 9–11. [3] Heb. xi. 40.

capacities and incapacities, our spiritually formed habits and fundamental tendencies. These are the basis, and perform the conditioning, of our future state and corporeity.

Our present body, in its visible aspect of return to the dust, is dead. That which we have in the intermediate state will, in some degree, correspond to our temporal history and be recognizable, but spiritual.[1] We shall not be without form, the inward body, or new man, will follow us. In states of ecstasy some profess to have already seen their soul—"The soul was shown to me corporeally; I saw it as a spirit, not inane and void; but tender and light, of aerial colour, and human form."[2] Another states—"Three and twenty long years have been largely occupied with aspirations after knowledge of the soul." Then amidst trouble, in the year 1633, being in sabbatical mood, he saw his soul in a human form. "It was a light, perfectly pure, active vision, a spiritual substance, crystalline, enlightening in its own brightness."[3] The idea of immaterial corporeity is no self-contradiction: for the form of corporeity can be thought of abstracted from its matter as a shadow. All that is good and Divinely wrought in us will mark and clothe the noble soul. The permanent character of evil deeds will be seen in lasting traces of hateful form. Happy he who, having lived in the faith of Christ, finds death as a fire cleansing him from mortality, so that he is evermore as a light in the Lord.[4] Dante has well penned concerning the body of the intermediate state[5]—

> "Soon as the place
> Receives her, round the plastic virtue beams,
> Distinct as in the living limbs before:
> And as the air, when saturate with showers,
> The casual beam refracting, decks itself
> With many a hue; so here the ambient air
> Weareth that form, which influence of the soul
> Imprints on it; and like the flame, that when
> The fire moves, thither follows; so henceforth,

[1] 1 Sam. xxviii. 13; Matt. xvii. 3; Luke ix. 30; Isa. xiv.; Ezek. xxxi.; Rev. vii.

[2] Tertullian, "De Anima," chap. ix., of a religious woman known by him.

[3] J. B. von Helmont, "The Image of the Spirit."

[4] "Death is as the final washing of the feet, for purification through the blood." —Göschel.

[5] "Purgatorio," xxv. 88–108, Cary's translation.

The new form on the spirit follows still;
Hence hath it semblance, and is shadow called,
With each sense, even to the sight, endued:
Hence speech is ours, hence laughter, tears, and sighs,
Which thou may'st oft have witnessed on the mount.
The obedient shadow fails not to present
Whatever varying passion moves within us,
And this the cause of what thou marvell'st at."

The atoms, for a time pent in and then enfranchised from our present body, are in some way connected with our character, our inner man, called at regeneration and conversion "the new man." Similar atoms, not necessarily the same, but glorified—such as form the new heavens and the new earth—will, we think, be fashioned into the resurrection body. What hinders that essentiality which gives substance to the new man, continually formed in us, being so retained as to give a somewhat real and visible appearance and character to the departed soul? How otherwise do we explain the visibility of souls?[1] We are sure that the formative power, or morphological force, which defines and brings the visible person from the invisible and preserves it, is able to reconduct into the invisible and preserve that which is its own. The putting off of the old man, day by day, is connected with putting on the new man, day by day. This new man lives and grows; is formed in us, has a body in us; that body which becomes the living stone which is built into the living temple of God.[2] From clods of earth, from heaps of dust, by manifold organic process, was and is our natural and mortal body raised into beauty and brightness. Much of this, nature's work, was done by continuance in meaner states and lowlier forms; and now our life, advanced by this mortal process, takes up in the present frame those elements of being which the Divine Hand fashions, by not less slow and exquisite operation, into that permanent beauty which will possess eternal blessedness.

"It lies around us like a cloud—
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.
* * * *

[1] Zech. iii. 1; Rev. vi. 10.

[2] 2 Cor. iii. 18; 1 Pet. i. 23, ii. 4, 5.

Let death, between us, be as nought—
A dried and famished stream ;
Our joy be the reality,
Our suffering life the dream."

Harriet Beecher Stowe.

The mystery of the final resurrection may be more closely viewed.

Our individual living frame seems rent and loosed asunder at death, but is not unconditionally and for ever abolished. After chemical analysis, the agents obtain reunion by synthesis ; so while the soul retains perception or capacity as to the body, and the spirit as to the soul, they may be so held as that a new living formation may arise out of the dissolved material individuality. This concurrence of things which belong to one another, this combining again of elements by virtue of attraction, gives some of the conditions of the restoration of our bodily form in newness of life. View it otherwise : Death completing the separation of our inner man from the external copy of it, woven out of the elements, and which, even in this world, are being continually changed and transformed, is really an accelerating process of life ; so that spirit and body may further unfold themselves toward their future destination. When the time comes, the restoration of our body will be by supply of material suitable for a glorified nature and world ; so that the inner spiritual body may impress its own lovely form on the external body. Not that the soul is the creative plastic and organizing principle of the new corporeity ; but the real relation of the soul to the body, enhanced by many potencies, will take part in the renewing process. The process is a mystery, though by potencies of which we already know something ; and not successive, but momentary.[1] The creative act of restoration, and the eager yearnings of the soul for the body to be revived again, coincide, and as with lightning effect, produce the resurrection.[2] We cannot expect to explain the transformation, for even the gradual and continual passing away and renewal of our living bodies withdraws itself from view ; nor are we " to deny that a human body, keeping the circulation of the blood and other

[1] 1 Cor. xv. 51, 52.

[2] 1 Cor. xv. 23 ; 1 Thess. iv. 16.

properties which are deemed the marks of life, may nevertheless receive another nature wholly different from its former one. . . . It sometimes befalls a man to suffer such change as that I would scarce call him the same."[1] The spirit, by means of the soul, taking possession of the new body finds it perfect.[2] The spirit having, during its separated state, enjoyed the vision and embrace of the Lord's glorified Humanity,[3] returns in a perfect state to the body in a glorified state.[4] The body of a faithful man cannot remain in the grave, forasmuch that it has been the habitation of the Divine Spirit ;[5] and, when raised, it will be in the fashion of the glorified body of the second Adam ;[6] an actual human body, as the body of the first Adam prior to the sexual distinction ; in respect of form, like the Lord's ; and like our present body, but gloriously different in quality. This perfect realization of the human form, is not in likeness of the material to that of our bodies now which maintains only a formal identity—the substance of it ever passing away ; but by elements, Divinely chosen, which having passed through that process of fiery purification out of which heaven and earth issue glorified, are by the Omniscient and Omnipotent conditioned to represent the previous individuality. The spirit takes possession, as a queen of her throne ; makes it a true manifestation of her own self ; and this completion of personality—internal nature in external manifestation—is stamped with the bliss that results from enjoying the embodied vision of God.[7]

When the eternal life, latent in us, is freed from the accidents of time and space, we shall be so internally and externally exalted that, like the Divine, a thousand years will be as one day to us,[8] and one day as a thousand years. Though continuing to live in time and space, our conception of ages and creations will be of the high character becoming those who enjoy the limitless freedom of infinitude and eternity ; and our movements from Divine dwelling-places of glorious manifestations to other and exceeding glories, will be sabbath

[1] "Spinoza : His Life and Philosophy," p. 262 : Frederick Pollock.
[2] Heb. xii. 23. [3] 2 Cor. v. 8 ; Phil. i. 23. [4] 1 Cor. xv. 52–54.
[5] 1 Cor. vi. 19 ; Rom. viii. 11. [6] Phil. iii. 21 ; 1 John iii. 2.
[7] 1 John iii. 2 ; John xvii. 24. [8] Psa. xc. 4 ; 2 Pet. iii. 8.

phases of eternity. Our ground of life will be the Godhead into which the God-man, the Redeemer, has gone back:[1] for "he who has God, through Christ, dwelling in him, has God's absolute life for his own living foundation, and is therefore rooted in eternity."[2] This glorious, personal, and individual life, which we live by Christ living in us, and by our living in Him, and in Him as He lives in God, is the grandest exaltation that our present faculties enable us to realize; but it will not continue in sameness without distinction—there will be no sluggish quietude. The progress in blissful knowledge will bring growth of power, and our occupation of the many mansions which are now being prepared,[3] will be attended with deeper and deeper knowledge of the unfathomable depths of the Divine Nature and Works; and higher and higher ascents towards the unattainable heights of the Divine Glory. On our part, will be a continual giving of more love, of more reverence, and a continual receiving of exaltation in good, from grade to grade of blessing. The love and wisdom and power of the Eternal will overflow towards us, until the actuality of the glory of God will be formed in us, surpassing all present description and conception, in self-living, in lasting fulfilment, always growing towards infinite completion.

The Reappearances of our Lord after His Crucifixion.

"The unity of the four Gospels amidst their partial diversity, and their diversity amidst substantial unity, are a powerful argument for their veracity, and the truth of the main facts they record."—Professor T. R. Birks, *The Variations of the Gospels in their Relation to the Evidences and Truth of Christianity.*

"At length the worst is o'er, and Thou art laid
Deep in Thy darksome bed,
* * * * * *
The dull earth o'er Thee, and Thy foes around,
Thou sleep'st a silent corse, in funeral fetters bound."
Keble, *Easter Eve.*

Men of ancient generations thought that there was a future life; but they questioned the stars, the sages, and their souls,

[1] 1 Cor. xv. 28. [2] "Biblical Psychology," pp. 518, 519: Professor Delitzsch.
[3] John xiv. 2.

in vain for an answer ; the wisest said—"Our soul is like one deposited sleeping amidst the ruins of a vast city, to awake in amazement, not knowing whether it is the living or the dying day."

Now, for nineteen centuries, the resurrection of the dead has been treated both as a fact and a revelation : a fact—historically proved ; a revelation—affirming the work and person of Jesus to be Divine.

We find the history of His Person and Work in four memoirs, written by eye-witnesses of His life, or by their companions. These memoirs, compared together, convey a strong impression of reality, of honesty, of truth : the impression is enduring and profound. They are connected with four centres of influence : the first, by St. Matthew, with Jerusalem ; the second, by St. Mark, with Cæsarea ; the third, by St. Luke, with Antioch ; the fourth, by St. John, with Ephesus.

The Gospels, spiritually one, present different aspects of truth. The first looks to the old prophets, and exhibits Christ as the great Lawgiver and King. The second views Christ unwearied in labour. The third more specially regards the human and priestly elements of the Lord's work. The fourth reveals Jesus as the Word, or Wisdom, the Son of God. In every Gospel there is double unity : Jesus is man, Jesus is God.

From ancient times the main characteristics of the Gospels have been expressed in symbols. The symbol of St. Matthew is a lion : there is a kingly character in our Lord's words and appearances recorded by him. The symbol of St. Mark and his Gospel is a man. He sets forth the personal character, the tender sympathy of Christ as the earnest and true, the sure and quick doer of holy and beneficent things. The symbol of St. Luke and his Gospel is the ox, the sacrificial victim. In that Gospel we have a more special delineation of the Lord's manhood as the world's reconciliation, and the blessed atonement and justification of mankind. The symbol of St. John and his Gospel is the eagle. The eagle soaring, contemplative, yet descending. Here we have the Lord's humility as man, and His Divinity as the God-man. The twofold character is set forth in every appearance recorded by

St. John. We consider that every Gospel, if carefully studied, unfolds the reason why a selection is made of events in our Lord's life, and of His appearances after the Resurrection. A due understanding of this removes every difficulty as to omissions and variations.

The four narratives state three indisputable facts in proof of Christ's resurrection. 1. The Lord's body had disappeared: though the utmost care had been taken to preserve it either from being tampered with, or taken away. 2. An angel announced the Resurrection: "The Lord is risen." 3. All the apostles, and many other witnesses testified: "we have seen the Lord" (Matt. xxviii. 1–10; Mark xvi. 1–8; Luke xxiv. 1–10; John xx. 1–8). In confirmation of the same, we have evidence which strengthens with time, grows with the growth of the world, and advances in power with the increase of our intelligence.

Take the variously recorded appearances, or Evangelical testimony. St. Matthew relates two appearances: one, to the women who came early to the sepulchre; the other, to the eleven apostles whom Christ commissioned to evangelize the world (xxviii. 9, 16–20). St. Mark records three appearances (xvi. 9, 12, 14): to Mary Magdalene, to the two on their way to Emmaus, to the eleven as they sat at meat. St. Luke mentions four appearances (xxiv. 30–33, 36, 50): to the disciples going to Emmaus; to Peter; to the ten apostles, on the day of the Resurrection; that to all of them on the day of the Ascension. St. John describes four appearances (xx. 14, 19, 26; xxi. 1): to Mary Magdalene, to the ten apostles, to all the apostles, to seven at the Sea of Tiberias.

In the Acts of the Apostles (i. 9) is related the appearance at the Ascension, and that to St. Paul (ix. 5). St. Paul states three appearances: to Peter, to five hundred brethren, to himself (1 Cor. xv. 5, 6, 8). There was an appearance to St. Stephen during his martyrdom (Acts vii. 56); and another to St. John, in the Isle of Patmos (Rev. i. 10–18).

The variations in the narratives are both puzzling and interesting. St. John mentions one Mary; St. Matthew, two Marys; St. Mark, three women; St. Luke, several women. After Mary had seen, the other women saw. These other

were not only the two of St. Matthew, and the three of St. Mark, but the several of St. Luke. Other differences—one angel appearing to three women (Mark xvi. 1–5), two angels being seen by several women (Luke xxiv. 4, 10)—are explained by the fact that some persons see more, others less; some mention only the angel who speaks, others relate as if both angels spoke. In the awe and bewildering gladness there would be variety of perception corresponding to the beholders' capacities. Differences in the words spoken at the various appearances, as to the persons unto whom they were spoken, the order and localities of the appearances, are without difficulty to him who knows that omissions are not contradictions. Varieties prove that every narrator had his own speciality of purpose, and without regard to any particular order, without collusion, gave his own view—not of all that he saw and heard, but of that which he desired to relate. The truth and holiness of these men exclude imposture; and their evident inability to believe, apart from fullest proof, renders it impossible for them to have been deceived.

The first appearance was to Mary Magdalene (Mark xvi. 9). Thus chosen to be honoured, she ought to be regarded as the most worthy, loving, sorrowful, and trustful of women. To her impassioned affection was the pre-eminence given of receiving the first tidings, the first gladness, the first view of the Risen Lord, the first heralding of the never to be forgotten news—"The Lord is risen!"

The second appearance was to the women (Matt. xxviii. 9). Woman, the earliest to sin, and the introducer of woe, was the earliest to declare that sin is overcome, and that death is abolished.

The third appearance was to St. Peter (Luke xxiv. 33, 34). Christ's love and pity and forgiveness are displayed in this. He would have this greatly faulty man, penitent and sorrowful, take the first place of forgiveness amongst men. Peter, known as the most fallible of the apostles, is made first; not as being without fault, but as the most conscious of faultiness, and most needing pardon. He was last, deservedly so; Christ made him first, in honour of penitence.

The fourth appearance was to the two disciples going to

Emmaus (Luke xxiv. 30, 31). It was a revelation, in the Breaking of Bread, of the Risen Lord. The Holy Communion was made in joyful memorial of His Death becoming new Life. The Eucharistic Bread and Wine are evermore a means of heavenly nourishment. Those who walk sorrowfully on the way of life, as were our Lord a dead Saviour, should have their eyes opened, by this Holy Feast, to His invisible but continual and real spiritual Presence. In remembrance of His Death, we proclaim His Life (Rom. vi. 9, 10).

That same day, in the evening, was the fifth appearance, and to ten of the apostles (John xx. 19-23). This manifestation to the representatives of the Church was with comfort for the troubled—"Peace be unto you;" and with confirmation for all who are capable of faith—"He showed them His hands and His side;" and was accompanied with the gift of spiritual grace and authority—"Receive ye the Holy Ghost;" and conferred power to rule, to receive or reject those who would enter the Church, God's visible fold of life—"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

The sixth appearance was that to Thomas, with the Ten, on the eighth day (John xx. 19–29). This appearance unto one slow to believe, shows that due testimony will be given to those whose head is at fault.[1] The slowness of Thomas has well served for the confirmation of our own faith, by showing that only by irresistible evidence was faith in the Resurrection established. The manifestation was to a doubter in the Church—not out of it; to one abiding with the apostles, praying with them, not separated from them. He was a doubter, whose faith became stronger than death. Free inquirers are to remain in the House of God, where He manifests Himself; in company with the saints, to whom He manifests Himself. Had Thomas again been absent, he might have lost his apostleship. Those professors of inquiry, who make the seeking a plea for forsaking, greatly imperil the finding.

[1] St. Leo says of the apostle's slowness to believe—"They doubted that in us might be no doubt." "Dubitatum est ab illis, ne dubitaretur a nobis."—Wordsworth, "Commentary."

Now all the apostles are persuaded that the Resurrection is a reality: persuaded, not by hearsay, but by actual proof of every kind; it was not possible for a sane man any longer to doubt.[1] In the city where Christ died, those who had seen Him die, saw, heard, and handled Him, after He came back from the grave. He was found present, none knew whence; He departed, none knew whither; He stood in their midst, none knew how. This truth accounts for that change in their character which made even the timid to be brave. Hitherto, they were as fools, and slow of heart to believe; now they have a spring of energy; a firm and definite faith; a wisdom that none can gainsay or resist. When Christ died, these men were abjectly weak, hopeless and helpless, objects of scorn. "If they spoke their own language, it betrayed them by its mongrel dialect."[2] Christ's resurrection made heroes of the men who at His apprehension forsook Him and fled.

Take, as the seventh appearance, that to the Eleven in Galilee (Matt. xxviii. 16–20). At first sight, probably, when He was distant from them, some doubted; but, when He came near and spoke, their doubt was removed. Upon this they are commissioned to baptize the nations, enriched with promises, endued with power and wisdom to preach. This appearance is the same as that recorded by St. Mark (xvi. 15–18), when miraculous signs are mentioned as confirmations of apostolic preaching (Mark xvi. 20).

Take, as the eighth appearance, that to the five hundred brethren at once (1 Cor. xv. 6), which some wrongly consider to be the same as that to the eleven apostles. It was given to every one of these five hundred to know that life would take the place of death; that faith in Christ was that energy in the spirit of a man which gives power to conquer sin, to come forth from the grave, and to live for ever in Heaven.

Place as ninth in the order of appearances that to St. James (1 Cor. xv. 7), Bishop of Jerusalem, called the Just, our Lord's kinsman.

[1] "It is most instructive to notice that the report of the Lord's resurrection was in every case disbelieved. Nothing less than sight convinced those who had the deepest desire to believe the tidings; and even sight was not in every case immediately convincing."—Canon Westcott, "Gospel of the Resurrection."

[2] "Life of Christ," vol. ii. p. 425: Canon Farrar.

The tenth appearance, and the third in Galilee, was that to seven of the apostles (John xxi. 1–14). When their night of unsuccessful toil was passed, He, whose own labour had seemed to be in vain, came to be their Helper. At first, unseen; then seen, but unknown; then known by the blessing with which He honoured their hitherto fruitless toil. Having fed them, to show that He was still Feeder of the multitude, He restored to Simon the honourable name of Peter—heart of rock, able to endure till death. Peter was made the lowest, that he might be highest in crucifixion of self-will, in abasing of pride, and in showing that Christ is able to save to the uttermost. Peter and John are the most prominent apostles. Peter the active, impulsive, energetic. John, contemplative, simple, yet profound. Peter, as the first confessor, established the Church on the rock Christ; he was the first preacher, the first who went by command to the Gentiles. John consummates the Church, by the last revelation, with view of the last things. Peter is symbol of the Church—erring, yet true; weak, yet strong; defeated, yet overcoming. John exhibits "the Church in her calm depth, in her eagle-like hovering above the world, in her spiritual angelic concealment."[1]

The eleventh appearance was to the assembled disciples at the Ascension, when Christ showed the spiritual nature of His kingdom; that they were to testify of it; and that enabling power would be given by the Holy Ghost to teach it, prove it to all nations, and to conquer the world. They are not so much prophets, as witnesses; they are not to open the skies, but to fit men for the skies. This indicates the present work of the ministry.

After the Ascension were three appearances of our Lord.

That to the martyr Stephen, in his death-agony, exhibits Christ as giving the victory over shame and pain and death. There are, even now, glorious moments, with power of love and zeal, when immortality is visible, though all earthly scenes are dark. Stephen's death-view was a life-view of Him—

> "Blest be His name who, rising on his night,
> Made Immortality to shine as light."

The appearance of Jesus to St. Paul (Acts ix. 3–6) shows

[1] Lange.

that none are to despair. In every age the Lord finds the true-hearted, the capable, and puts power in them.

The appearance to St. John (Rev. i. 10–18) was a personal manifestation and a revelation of the future. The appearance and the revelation will be better understood as the Church gathers experience, and uses it in wisdom. Angels, in due time, will again be seen; the Lord, once more, be amongst us; and Heavenly things mingle with our earth.

"We would see Jesus: for the shadows lengthen
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife.

"We would see Jesus: other lights are paling,
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are failing,
We would not mourn them, for we go to Thee.

"We would see Jesus: this is all we're needing;
Strength, joy, and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night."

Anon.

The Lord's Resurrection viewed Historically.

"I thought the conversion and apostleship of St. Paul, alone, duly considered, was of itself demonstration sufficient to prove Christianity to be a Divine revelation."—Lord Lyttleton *on the Conversion of St. Paul.*

"It was a strange and dreadful strife,
When Life and Death contended;
The victory remained with Life,
The reign of Death was ended."
Richard Massie, *from the German of Martin Luther.*

The evidence given by the apostles, as to our Lord's resurrection, is so manifold, and of such undesigned variety, as renders collusion impossible. The accuracy of detail exhibits that reality of fact, which could neither be invented nor mistaken. The change in the character of the apostles, the faith proved by their life, the love shown by their death, can only be accounted for by their unswerving conviction that Christ had risen. So universally is their truthfulness acknowledged,

that no man of any reputation for power and accuracy of thought, and no sect nor school of thinkers, has ever charged the apostles with deceit.

For an ordinary event no more evidence would be required ; but the rising of a dead man from the grave is a thing so unusual, and so improbable, that no one will credit it unless under pressure of intellectually irresistible proof. We endeavour to give that proof.

i. As to the Death of Christ.

Sentence of death was pronounced, the time of execution was fixed, the place was notorious, the scene was public. Experienced men watched Him till He died, and to make certainty doubly sure His heart was pierced. Official certitude of the death was conveyed to the judge ; and no one doubted, not even those who denied the Resurrection, that Jesus died on the Cross. That He died, as stated in the Gospels, is affirmed by the historians Lucian, Suetonius, Tacitus. Nothing is more certain in the annals of men than that Jesus was put to death in Jerusalem by sentence of Pontius Pilate ; that He lived and died in the reign of Tiberius.

Suppose that He was not quite dead, that after all His sufferings of scourging, of crucifying, of piercing with a spear, He awoke—as out of a long swoon. A man half dead, dragging himself in languor and exhaustion from his tomb, with wounds requiring careful and continual treatment, could never awake in other men the unwavering conviction that He was the Lord of Life, and victor over death. He would never turn despair into enthusiasm, never change abject sorrow into joyful worship.

ii. The very Incredibility of the Event, rightly viewed, is proof of its Reality.

Suppose a grave is found open and empty, who would believe a man who said—"I saw the dead body rise up and walk away?" Who indeed! without some stronger proof than mere assertion? But this incredible thing has been believed. The Greeks, the keenest witted men who ever lived ; the Romans, the most practical people of all nations in the world ; a large number of Jews, the most scrupulous of all races in matters of religion ; did believe that Jesus rose up

from the grave.[1] If He had not risen, but was still dead, we are sure that the Lord's enemies would have produced the body. Their not giving this infallible proof, and as due care had been taken that the body could not be stolen, we are sure that their inability to exhibit the dead is proof, in itself, that He was living.

It was a most enlightened age—the age of Augustus and Tiberius; a sceptical age—in which Lucretius was writing his poem on nature in proof that God was not needed; an age in which positivists and secularists were more self-assertive and confident than such men are now. The most intellectual of these, men of common sense, scrupulous, unbelieving, did not accept Christianity because it was founded on an empty tomb; but because the resurrection of Christ was a fact certain and indisputable.

The means publicly taken to render the Resurrection impossible, so far availed as to make a pretended one incredible. A society held together by deceit in the leaders; and by excitement issuing in trances, deliriums, and ecstasies in the followers; could not evoke the temperance, the purity, the truthfulness, for which the early Church was famed. The predictions of the Resurrection agreeing with the actual event; the calm practical character of the life and teaching of Jesus agreeing with the serious, yet strenuous, behaviour of the apostles; their calm judicial character in union with their holy, humble, yet heroic life; gave that verification of the Resurrection which has been ever since accepted by the best, the truest, the holiest men in the world. This kind of evidence grows with the growth of ages, and is confirmed by the continued adhesion of believers.

Opponents assert that proof of the Resurrection, if given, was given to none but believers. This statement we utterly deny. Not one of the apostles, none of the disciples, were believers in the Resurrection. Every one had individually to be convinced by personal and infallible proof. In addition to this well-known fact, so inherent and invincible was unbelief

[1] "Our Lord lived not in fabulous but in historical times, in which Grecian culture and literature were widely diffused; and in which the Roman Government had introduced settled law and means of communication."—Professor McCosh.

that some, even of the eleven, doubted when in Galilee they saw our Lord (Matt. xxviii. 16, 17). The doubt was taken away by His near approach, and they again rejoiced in His beloved presence. Moreover, of all unbelievers, Saul of Tarsus was the bitterest; but he, though an unbeliever, was converted by beholding Jesus as a living man and Lord (Acts ix. 3–8).

It is, nevertheless, an awful reality that the Almighty deals morally with men; and that those who resist truth do, little by little, put themselves without the pale of truth. Had Annas and Caiaphas seen the Risen Lord, their want of inward capacity would have rendered this vision a terrifying—not convincing spectacle. It is a fact in religion, in morals, in philosophy, in science, in art, and in nature, that human discernment is measured by the inner faculty. In the degree that we duly exercise, or neglect our powers, they grow or weaken. There are living men who seem without a sense of holiness, of reverence, of religion; and it is not less a moral than a physical law, that God no more gives a supernatural proof to the unwilling and unbelieving to relieve him of the duty of inquiry, and of the obligation as to responsibility; than He works a miracle to feed the lazy and stupid. Those who saw Jesus alive, and did not love, nor believe, would not have been persuaded by a ghostly, or any appearance from the grave; unless, indeed, the Divine law of responsibility was set at nought, and faith was compelled. In our own days too, we need to testify that he who will not believe the manifold proofs so freely given us in Scripture, will not believe did he see Christ whether in dream by night, or in vision by day (Luke xvi. 31).

iii. The Existence of the Christian Church is a Proof of the Resurrection.[1]

We know that, say in the year A.D. 30, the Christian Church did not exist; and we are sure that in the year A.D. 54, the date of St. Paul's earliest epistle, the Church was in a state of vigorous growth. It is certain that the life, energy, reality of Christian faith, grew out of the conviction that Jesus had risen from the dead. Christians persuaded the keenest

[1] "Positive Evidence in Proof of the Historical Truth of the Miracles of the New Testament:" Rev. C. A. Row, M.A., Prebendary of St. Paul's.

witted and best thinkers of that highly cultured age into faith ; and carried home the truth to those who because of very misery had no faith. There was in the Cross of Christ something that came to the heart of every weary, heavy-laden man. That One should die for all, that the spotless Son of God should suffer for the guilty, and set them free, was a miracle of love. Then, that this One, so good, was not less glorious ; and, in His might, had risen from the dead to be an Everlasting Saviour ; was indeed a power of life, and a joy for the world. Men found peace in the exchange of vague, unsubstantial theories for the assurance of blissful life in an eternal world. The conviction wrought purity in their lives. This, and only this, explains the foundation of the Church ; its rise amongst the kingdoms ; its victory against the mightiest opposing institutions ; its overthrow of the civilization in which it arose ; and the creation of one higher.

iv. The Preaching of the Apostles.

The apostles preached Christ as the Wisdom and Power of God. Christ pre-existent, incarnate, crucified, risen from the grave, ascended to heaven, was their message to men. They affirmed—the Resurrection seals the Messiahship, and declares Jesus to be "the Son of God with power." This miracle crowned all other miracles. Men groaning under the burden of mortality and the sadness of decay, found an hour when they were assured that emancipation had come. There are in us powers that never die. An everlasting One has effected atonement. God has been with man, is with man now, and we declare remission of sins, resurrection from the dead, and everlasting life. "This proclamation of the Resurrection, in a time and at the place where it was well known, or could be easily disproved, is one of the many facts, in connection with this wonderful truth, which testify that our faith is not in vain."[1] Resurrection was the Gospel key-note. The Cross bore the Crucified One, Death claimed the Sacrificed One, the Grave held the Rejected One. The Crucified One bore away the keys of the Grave, and came forth the Conqueror of Death, to live for evermore. This was the sum of the apostles'

[1] "The Manifold Witness for Christ," p. 126: Bishop Barry, Primate of Australia.

preaching; and though unlearned men, and without any special natural gifts, their earnestness of purpose, their purity of motive, their holy character, was with such demonstration of power as to persuade the civilized world that Christ, crucified, did indeed rise from the grave.

v. The Sacraments.

Baptism, from that time till now, has been a baptizing of faith into this death and resurrection. The Lord's Supper was instituted to commemorate the mysterious reality that He who died for our sins, ever lives to be our spiritual food and sustenance. By the continuance of these Sacraments, we obtain evidence that millions and millions of the most careful, trustworthy, and inquiring of men, accepted and accept Christianity because it declares and proves Christ's resurrection as the sure token of their own future life.

vi. The Christian Ministry.

The first preachers were men who, naturally timid, became bold as lions. If they wrought miracles, as we affirm, those miracles were proofs of their truthfulness. If they did not work miracles, as unbelievers now say, there is no other way of accounting for the astounding results of their ministry, than the persuasion of the people as to the resurrection of the dead.

vii. The Lord's Day.

Coincident with the preaching of Christ's resurrection was the change of the Sabbath Day. Who, on the simple assertion of a few obscure men, would depart from the old Divinely instituted observance of the seventh day, and hallow the first day; unless there was sufficient and undeniable reason? The only reason ever alleged was the Resurrection. For this, and this only, because it was the day of new life, do we sanctify the first day as the Lord's own new natal day.

Is it needful that something be added to our sevenfold proof? Then take an extreme case.[1]

"Suppose the late Johannes Müller, of Berlin, the greatest anatomist and physiologist among my contemporaries, had barely affirmed that he had seen a live centaur, I should certainly have been staggered by the weight of an assertion

[1] "Hume," p. 135, by Professor Huxley.

coming from such an authority. But I could have got no further than a suspension of judgment. For, on the whole, it would have been more probable that even he had fallen into some error of interpretation of the facts which came under his observation, than that such an animal as a centaur really existed. And nothing short of a monograph, by a highly competent investigator, accompanied by figures and measurements of all the most important parts of a centaur, put forth under circumstances which could leave no doubt that falsification or misinterpretation would meet with immediate exposure, could possibly enable a man of science to feel that he acted conscientiously, in expressing his belief in the existence of a centaur on the evidence of testimony."

This hesitation arises from scientific prudence; and when we are asked to believe in the resurrection of a dead man from the grave, our common sense refuses; but as an accurate monograph of a centaur would win the conscientious belief of a scientist; the four monographs, and the manifold witness of the resurrection by the disciples, who were eye-witnesses, and of all men the best qualified to judge, are, even according to an unbeliever's testimony, sufficient warrant for our faith. In addition, the testing and acceptance of the witness by the ablest nations of the world, the building of the Church on this, and all early preaching insisting on this, we have manifold more evidence for the resurrection of Christ than the professor states to be sufficient for faith in the existence of a centaur.

We have other contemporary evidence of the highest class. Take four of the epistles by St. Paul: one to the Romans, two to the Corinthians, and that to the Galatians. They are genuine and undoubted, written within twenty-eight years of the date of the Crucifixion, A.D. 54,[1] when there were many competent eye-witnesses able to testify as to the truth or falsity of the Resurrection, which was so plainly and boldly

[1] We cannot place the death of St. Paul later than A.D. 68: for Jerome and Eusebius say that he suffered in the reign of Nero, and Galba succeeded Nero A.D. 68. We are safe in saying that these four epistles were written ten years previous to the death of the apostle: for Festus succeeded Felix, as governor of the province, A.D. 60; and then Paul had been two years in prison (Acts xxiv. 27), and these letters were written before his imprisonment, that is, about twenty-five years after the death of Christ.

taught as the foundation of Christianity. At that time the memory was fresh as to the chief facts of the life and death of Jesus. This cannot be doubted, because all great events in history are remembered with accuracy, for longer periods, by individuals; and with still greater accuracy by communities whose corporate life rests on the reality of the truth of such events. This we are even more sure of, as to Christianity, seeing that, on one side of human character, it arouses and rivets attention; and, on another side, so provokes incredulity and excites opposition. It is certain that every convert would be instructed as to the chief events in the Founder's life: for on these depended the vitality of faith in the individual and in the Church. These facts indeed were accepted by all the Churches in Asia, Africa, and Europe, before any of the Gospel histories were written, as the foundation of Faith.

It is equally certain, taking any supposition as to the apostles being deluded, or wishing to delude, that their work would be a failure in the presence of those living active enemies who had put Christ to death, unless the Resurrection was a truth. These enemies could only have been kept in check by the many living persons who had been eye-witnesses of the Resurrection; and by the fact that the preaching also was confirmed by many marvellous signs (Mark xvi. 20). Belief that Jesus was Divine, that He had risen from the dead, gave converts such power that—forsaking all their former manner of life and religion—they joined a poor, distressed, persecuted society.[1] If the facts of which they were persuaded were not true, there was a miracle of error in their conversion more astounding than the Resurrection.

The evidence given by St. Paul is the more valuable because he was once a bitter enemy, and could not have been won over by anything less than demonstration.[2] The allusions

[1] "All at once they had become men of faith and faith's work—men of love and love's labour—men of hope and of hope's patience—in the midst of affliction and persecution endured on account of their new faith and life."—Rev. Professor Lorimer, D.D., "Evidential Value of the Early Epistles of St. Paul."

[2] He knew by sight, by hearing, by effects wrought on his body, by inward experience, that Christ had risen from the dead. Lord Lyttleton states—"The desire of wealth, or fame, or power, could be no motive to make St. Paul a convert to Christ; on the contrary, he must have been checked by that desire, as well as

to the Resurrection and to other miracles are sometimes incidental, sometimes part of an arranged argument; but, in every case, they prove that he and those to whom he wrote were well acquainted with the wonders on which Christianity is founded; and that he was only one of many living workers of miracles.[1] In writing to the Romans he uses the resurrection as the fullest and surest proof as to the beauty of holiness and the blessing that crowns a faithful life (Rom. i. 3–5, iv. 24, 25, v. 10, vi. 3–11, vii. 4, viii. 10, 11, 34, x. 6–9, xiv. 7–9). In the Epistles to Corinth, the resurrection and other miracles are often noted as the basis of an argument, or of warning, rebuke, and encouragement (1 Cor. vi. 14, xii. 4–11, xv. 3–20; 2 Cor. iv. 10–14, v. 13–15, xii. 8, 9, xiii. 3, 4).[2] The Epistle to the Galatians affords the strongest proof that belief in Christ's resurrection was the hope and life of the Church. Proof of the resurrection made St. Paul a preacher of it (Gal. i. 1, 11–19). The rebuke to Peter shows that both believed in it (Gal. ii. 11–20). He was conscious that his inner life was lived by the power of Jesus, the living Son of God (Gal. ii. 20).[3]

The Epistles of Saints Peter, James, John, Jude, show that they rested Christian doctrine, practice, and hope on the resurrection as confirmatory of all Christ's work, as the basis and proof of their own mission, as that grand reality of which they

by the just apprehension of many inevitable and insupportable evils, from taking a part so contradictory to his past life, to all the principles he had imbibed, and all the habits he had contracted."—"On the Conversion of St. Paul."

[1] It is possible to be in error as to other men working miracles, but no doubt can exist in any man who himself has the supernatural endowment. The evidence of miracles in connection with St. Paul is at least sixfold: 1. He was in the habit of working miracles (Rom. xv. 18, 19; 1 Cor. iv. 18; 2 Cor. xii. 12; Gal. iii. 5). 2. They were the supposed necessary proof that he was an apostle. 3. His enemies allowed that he wrought them. 4. His miracles, and those wrought by other believers, proved the supernatural origin of the Church. 5. Believers performing miracles, it is yet more evident that Christ also wrought them. 6. Belief in the existence of supernatural power was not an after growth, but coincident with the establishment of the Church.

[2] The first Epistle to the Corinthians carries us to about the twenty-eighth year after the Resurrection; but the second, stating that he was in Christ fourteen years before, brings us to within twelve or fifteen years of it.

[3] The Epistle to the Galatians probably takes us to about ten years from the Resurrection (Gal. i. 18, ii. 1), that is, the date of his conversion; which was, at least, seventeen years earlier than the Epistle.

were eye-witnesses (1 Pet. i. 3, 21, iii. 18–21). St. James, in certainty that our Lord is alive, having risen from the grave, writes—"The coming of the Lord draweth nigh . . . the Judge standeth before the door" (James v. 7, 9). St. John's teaching is all based on Christ as the Eternal Life, as coming again, and that we shall be like Him (1 John i. 2, ii. 1, iii. 2; Rev. i. 10–18). St. Jude (i. 3, 21) knew of the resurrection, so that believers in Christ were preserved as in a living ark; were to contend earnestly for this faith delivered to the saints; and, keeping themselves in the love of God, were to look for the mercy of the living Jesus unto eternal life. Our enemies state—"We have ample evidence that the belief in Christ's resurrection was very early and very general among the disciples."[1] In fact, they could not have been Christians, apart from faith in the verity of Christ's own statement that He had in Himself the power of resurrection, and of giving this power to others.[2] No historical fact in the world can be received as credible if the resurrection of Christ is refused as incredible.

Never till Christ came, and never since, had holiness and other moral qualities a perfect personal representation. He, more and better than others, has shown that the life rightly lived grows richer through its losses, and gladder by its tears: not only knowledge, joy entereth by suffering. He Himself, in the power of His own truth, shows the truth and renews the reality of the resurrection. When we live the Christ-life, embody its outer form and possess its inner spirit, we know the true science and high philosophy which confirm the historical evidence. Self-sacrifice, like His, a dying to self, has the faculty of living in others; and day by day it is more luminous with higher life. It is enlarged by a breadth of capacity in which the translation of Enoch, the view of God by Moses, the possession of Divine Nature by Jesus, reveal and realize a power of resurrection and immortality. Our life, like the tent of old, in Arabian tale, that seemed compressed within a nutshell, and too insignificant for regard, consciously expands, covers, and possesses a kingdom of infinite glory.

[1] "The Creed of Christendom," vol. ii. p. 145: W. R. Greg.
[2] John v. 25, 28, 29, x. 18.

"Thou shalt perceive that thou wast blind before;
Thine eye shall be instructed; and thine heart,
Made pure, shall relish, with divine delight
Till then unfelt, what hands Divine have wrought."
William Cowper, The Task, bk. v.

If a man say—"This cannot be," we answer—"It is true as any fact in history, as any verity in science." Several resurrections we know of. The son of the widow, raised by Elijah (1 Kings xvii. 22); the Shunammite's son, whom Elisha restored (2 Kings iv. 32–35); the dead man whom contact with the bones of Elisha revived (2 Kings xiii. 21); the son of the widow of Nain (Luke vii. 14, 15); the daughter of Jairus (Luke viii. 53–55); Lazarus (John xi. 43, 44), whom Jesus made to live again. These were all proofs of a life apart from the body, nor can we allow the facts to be disputed by a false criticism that proceeds from unbelief in the supernatural, and blindness as to the fact that nature is but the outer garb of essential things.

"Oh glorious, oh mighty Lord God of Salvation!
Thy Name let us praise from the depth of the heart;
Let tongue sing to tongue, and nation to nation,
And in the glad hymn all Thy works bear a part.
The tops of the mountains with praises are ringing,
The depths of the valleys re-echo the cry;
The waves of the ocean Thy glories are singing,
The clouds and the winds find a voice as they fly;
The weakest, the strongest, the lowly, the glorious,
The living on earth, and the dead in the grave!
For the arm of Thy Son over death is victorious,
With power to redeem, and with mercy to save.
Oh glorious, oh mighty Lord God of Salvation!
To Thee let us sing from the depth of the heart;
Let tongue tell to tongue, and nation to nation,
How beautiful, gracious, and holy Thou art."

Symbols and Prophecies of Resurrection.

"New knowledge, when to any purpose, must come by contemplation of old knowledge, in every matter which concerns thought. . . . All the men who are now called discoverers in every matter ruled by thought, have been men versed in the minds of their predecessors, and learned in what had been before them. . . . It is remarkable how many of the greatest names in all departments of knowledge have been real antiquaries in their several subjects."—Professor A. De Morgan, *Budget of Paradoxes*.

". . . . To the spoilers of the soul,
Proudly we show our banner'd scroll,
And bid them our old war-cry hear,
God is our light: whom need we fear!"

REV. J. KEBLE, *The Creed.*

It is well said—"So wonderful and great a truth as the resurrection ought to be a matter of world-wide notoriety, and not hid in a corner." Consider the statement: what says history?

In all ages men have possessed, consciously or unconsciously, a prophetic hope that the path of this brief life tended to some land of light, and purer fellowship, and fuller understanding than the present. It seems so natural that we, who live to-day, should live to-morrow. Every man has in his own heart a sense of immortality, which unbelief even can hardly eradicate. When we see the dearly loved, the bright, the wise, the true, the strong, fall as withered leaves; our spirit clings to them with more than hope of finding them in the new splendour of a promised world. We learn from this, that the truth of the resurrection is not a slight flame illuminating small corners of humanity, and affording religious consolation to a few, but a mighty beacon, shining long and afar, to warn, to guide, to comfort.

Man had seemed to know all along, that there was somehow not a mere telling beforehand of events, but a living God foreseeing and ordering all, and doing what He had made known. Many and startling things had been declared and done among men. Deep in their bosoms was the yearning for a righteous kingdom. Their desires were a witness, and found a persuasive voice that told of a King to reign gloriously holy, upon whom and on His people would rest the Spirit of God. God was the God of the living, was a fact often pondered before and after the words were written and interpreted. Men waited for the bruising of the Serpent's head, the destruction of all evil; not by a son of man, but as of woman only—a Son of God. The heroes, the saviours, the mighty victors, were not a delusion, nor always to fail. They thought that some woman, pure and good, would compass a man, that a Virgin's Child born of the Mighty would do wonders. These

were crystals of thought in the mind of the world. Take knowledge of it from testimonies of the Old Times, the Patriarchal Age, the Prophetic Period, and the Latter Days.

Old-Time Symbols of the Resurrection.

It was said to Noah, "Make thee an ark of gopher wood. . . . Come thou and all thy house into the ark." Then, after the Flood, he was commanded—"Bring forth with thee every living thing" (Gen. vi. 14, vii. 1, viii. 17). This ark, baptized in the flood of death, was burdened with those living ones who, after the great mortality, came forth, as by resurrection, to give life to the world. That ark[1] saved a few, and was a figure, for the time being, of another, a Living Ark, even Jesus (1 Pet. iii. 21), whose mystical body is the Church, and who said, "I am the resurrection and the life" (John xi. 25). Both arks are a savour of life unto life, in them that are saved (2 Cor. ii. 14–16). The meaning of both arks is therefore alike—but, in the former, only a few were saved; in the latter, many are saved. The old-world ark brought life by water to the obedient; and death by water to the disobedient (1 Pet. iii. 20). The like figure whereunto, even baptism, that is water, doth also now condemn the wicked; and save the faithful, bringing them into the Living Ark by the answer of a good conscience toward God, through the resurrection of Jesus Christ (Rom. iv. 25).

There are other old-world symbols of the resurrection. Indeed, in every place of death was a re-origination of life. Eve, by whom we all die, is the one through whom we all live; and of her is that One by whom we all live again; for of the vanquished is born the Victor (Gen. iii. 15). The coats of skins, with which our first parents were clothed, signified death to the original owners; but enabled those, for whom a covering from sin and shame was required, to stand before God by means of life and death—not their own. Abel's blood, representing his death, cried for vengeance; but, representing the death in life and life in death of Christ, speaketh better things for us; and we have new life—a resurrection (Heb. xii. 24). Seth, the new seed, in place of Abel, is that life given after the

[1] "Into which few, that is, eight souls, were brought in safely through water." —Note on Translation in Revised Version of the New Testament.

former death, and in place of the former life, by whom there is a new body for all living. The translation of Enoch, not only told of a Heavenly State for the soul, but of a Heavenly Life for the body. We may be sure, from the old-world symbols, that all natural things testified then, as now, of a coming forth by renewal.

> "These naked shoots,
> Barren as lances, among which the wind
> Makes wintry music sighing as it goes,
> Shall put their graceful foliage on again,
> And more aspiring and with ampler spread
> Shall boast new charms, and more than they have lost."
> *William Cowper*, *The Task*, bk. vi.

The Patriarchal Age.

Abraham, the father, by voluntary obedience gave up his son, in whom was the promise of a future blessed seed. He accounted that God was able to raise that son even from the dead. Isaac, in free-will submission, yielded his life (Gen. xxii. 2, 3, 9–12). Abraham received back his son, and Isaac his life, in a figure of the sacrifice and resurrection of Christ (John viii. 56; Heb. xi. 17–19).

The knowledge which flowed from the faith of Noah and of Abraham, whatever we may think, was not wholly dim Indeed, it is the same life-germ, same principle, out of which is developed all that the poet, the artist, the musician, the historian, the philosopher, the scientist, know of life in death There is in all men a spirit that prophesies. Nature prophesies. The past foretells the present, the present predicts the future. To a spirit truly knowing, all the past, all the present, all the future, stand revealed. The light of the future seems akin to those invisible rays which lie beyond the violet in the spectrum; and men who deny that there is any light, simply because they cannot see, are refuted when, by use of a medium, we change the refrangibility of those rays and make light apparent. Our mind is the organ of spiritual discernment, is a medium or meeting-place of the past and future. The man who will not use it to see that he has a life for the unseen and future is an inferior being; yet, not the less wicked—the inability being greatly wilful.

All of us can, if we will, use our life as a fine art; and so

mould events that they serve the best ends. Even in dullest brains, unless moral power is destroyed by vice, or by crime, is a sense of the supreme pleasures of superior minds. In the weakest of our race is a latent power, awaiting some magic touch to bring it forth ; which, when touched, springs forth and shows that the supernatural is potential in nature—

"Unrecognized are angels till they soar."

N. P. Willis.

Every true thinker knows that he is playing his own part in a wondrous piece of mystery for the unseen. He knows that nothing is lost in nature. Everything works into a future state. Whatever is past comes back in harvest of evil, or in manifest blessing. This intuition shows that as yet nothing is at the best. We are not to be effortless, and then despond, calling the fruit of our folly the work of fate. It is not less our privilege than our duty to use the providence of God as that wonderful arrangement by which our will is creator of opportunities, a vindicator of times and seasons, and as true in the patriarchal age as in the present time. As for the wilfully ungodly, we are sorry for him ; he hardens himself in unbelief ;

"And, while he boasts he has been building up
A palace for himself, in sooth has reared
What shall be first his prison, then his tomb."

Archbishop Trench.

Aged and childless Abraham, we may say, saw the resurrection in the promises (Heb. xi. 10, 19). It was like

"Blessedness in Sunshine and in Flowers."

He grasped the world as his inheritance, and foresaw it converted to his own faith. No sceptic can doubt this, unbelief is utter unreason. "Abraham in the early dawn of history, with polytheism and idolatry all around him, beholds his own creed triumphant in the world ; he predicts its triumph, and the prediction comes true. The creed of Abraham has become the creed of the civilized world."[1] "He sees predestined for him, and inscribed on the roll of Providence, a name which will literally be everlasting and universal"[2] (Gen. xii. 2, xvii.

[1] "Ruling Ideas in Early Ages," p. 23 : Rev. J. B. Mozley, D.D.

[2] Ibid., p. 26.

5, 6, xviii. 18, xxii. 17, 18). "Doubtless, while he lifted up the knife to slay his child, the sun was turned into darkness to him, the stars left their places, and earth and heaven vanished from his sight. To the eye of sense all was gone that life had built up, and the promise had come utterly to an end for evermore; but to the friend of God all was still as certain as ever, all absolutely sure and fixed; the end, the promise, nay even the son of the promise, even he in the fire of the burnt-offering was not gone, because One was near and close at hand that could restore—the great Power who could reverse anything. A voice within said, 'All this can be undone, and pass away like a dream in the night;' and the heir was safe in the strong hope of him who 'accounted that God was able to raise him up even from the dead.'"[1]

The Prophetic Symbol.

Jonah was three days and three nights in the whale's belly: the Son of Man three days and three nights in the heart of the earth (Matt. xii. 39, 40). In Hebrew and our own popular reckoning, a thing done on Friday and fully accomplished on the Sunday, is accounted as occupying three days and nights in the performance. Our Lord's true death began at Gethsemane in the agony and supplication (Matt. xxvi. 37–42). Jonah, buried in the fish, went down to the bottom of the deep, the earth with her bars was about him; yet the Lord God brought up his life from this grave; and he went and preached in "the city of the doomed, and saved the condemned" (Jonah ii. 6, 10, iii. 3–10). In a manner more wonderful, Christ entered "the City of the Departed" (Luke xxiii. 42, 43); "descended," our Creed says, "into Hell, or Hades" (1 Pet. iii. 18–20). During forty days after His resurrection, He so declared and explained His work to the Apostles, that, thenceforth, penitent and faithful souls believe in His death for the remission of all sin, and in His resurrection as an assurance of life beyond the grave.[2]

[1] "Ruling Ideas in Early Ages," p. 60: Rev. J. B. Mozley, D.D.

[2] To indicate how wide and real the symbolism is, take these few examples:—Joseph separated from his brethren, lost, counted dead, is one on whom come the good things of the ancient mountains (Deut. xxxiii. 13–17). The waters of Marah are waters of life by means of a tree—type of the cross (Exod. xv. 23–25). Aaron's rod that budded (Num. xvii. 8) shows life power in the everlasting Priest who

The Latter Days' Symbol.

Suits a scientific and accurate age. It is taken from the sowing and growing of seed:

> "The seed that's buried in the earth,
> The ripen'd corn supplies;
> Fit emblem this to teach our faith,
> That we from death shall rise."

The seed sown is not the body which shall be, but every seed contains that principle of life which fashions a new body, specially its own. The naked seed, sown in the ground, still lives; but dies in taking to itself and quickening and fashioning inorganic elements (1 Cor. xv. 36–38). Every seed, cast into the ground, gives life to another body by dying in its own. Every day of our own life is a dying day and a living day. There is not a day, but some portion of the old body perishes in giving life to new parts; and, except for this dying, would be no living. We die daily, we live daily; and thus dying, we hand on the lamp of life; and again live, though we die.

> ". . . Proofs abound
> Upon the earth that faculties, which seem
> Extinguish'd, do not, therefore, cease to be;
> And to the mind, among her powers of sense,
> This transfer is permitted.
> * * * * *
> That to the imagination may be given
> A type and shadow of an awful truth—
> Darkness is banished from the realm of death."
>
> *W. Wordsworth, The Excursion: The Churchyard.*

We compress the rich and abundant yet remaining materials for argument into threefold testimony.

i. The Prophetic Witness.

Holy Scripture is full of it (Luke xxiv. 27); but our remarks, for the sake of brevity, shall be merely suggestive. The second psalm was applied to Christ and His enemies by the apostles (Acts iv. 25–28). In Acts xiii. 33, are given the meaning and accomplishment of the seventh verse—"God hath fulfilled the same unto us their children, in that He hath

once was dead (Heb. xii. 23–25). The first-fruits foreshadowed Christ (Deut. xxvi. 5–10; 1 Cor. xv. 23; Acts xxvi. 23). The hope of Job was Jesus (Job xix. 25–27).

raised up Jesus again ; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee."[1]

Psalm xvi. 9–11, is thus applied by St. Peter—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne ; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses" (Acts ii. 29–32).[2]

Isaiah (xxvi. 19) plainly declares the resurrection—"Thy dead men shall live . . . the earth shall cast out the dead." The same prophet declares (liii. 10–12) that the Sin-Bearer shall prolong His days, see concerning the travail of His soul, and divide spoil with the strong. With this must be taken (Isa. lv. 3) the sure mercies of David belonging to that Son of David, the Messiah, whose throne is established for ever (2 Sam. vii. 12–16).

These, and many other statements, show that our earthly nature will be changed, we shall survive death, possess a restored and perfected manhood. Every temporal promise, whether to the Messiah or to those who believe, is a preparation for the great future.[3] Lawgivers, judges, kings, as vice-regents of Jehovah, prepared for His Kingdom on earth. The Law was a schoolmaster to convict of sin, and to bring the sinner to the Saviour. Prophecy, as a golden thread, runs through Jewish history. God's personality is exhibited in a

[1] "Accepting Christ as God, the miracles surrounding Him become easy ot belief. A sinless man introduces a factor never before known. His resurrection from the dead, maybe, probably was nothing more than a natural consequence of His sinlessness."—Rev. W. D. Ground, "Examination of Mr. Herbert Spencer's Structural Principles of Philosophy," p. 327.

[2] "His resurrection is the declaration, put in the form of a fact, that His person not only did not perish, but was even raised by death to the dignity which appertained to Him."—Professor Christlieb, D.D., "Modern Doubt and Christian Belief," p. 514.

[3] "C'est un des grandes principes du Christianisme, que tout ce qui est arrivé à Jesus-Christ doit se passer dans l'âme et dans le corps de chaque Chrétien."—Pascal.

Divine Man, the Prophet of prophets, the King of kings, the Priest of priests. Jeremiah and Joel reveal heavenlies in the earthlies. Moses (Gen. xlix. 10) declares that the nations shall be gathered unto Shiloh. Samuel knows that the Messiah is David's Son. Daniel sees Him as Son of man, enthroned with God. Isaiah beholds Him Wonderful in counsel, the Mighty Lord, the Father of Eternity, the Prince of Peace (Isa. ix. 6, liii. 10, 11; Jer. xxxi. 33; Dan. vii. 13, 14; Joel ii. 28; Mal. iii. 1–3).

ii. The Witness of Ancient Sacred Ritual.

The Passover ritual indicates throughout that the death of one causes others to go forth into freer and higher life (Exod. xii. 13, xiii. 8; Numb. ix. 12; John xix. 36; 1 Cor. v. 7). Baptism sets forth that which Israel—coming alive out of that which had the power of death—declared: death and resurrection (Exod. xiv. 29; 1 Cor. x. 1–4). All the sacred service on the Day of Atonement is understood when we compare it with the death, resurrection, ascension, and sacrificial work of Jesus in Heaven (Heb. ix. 7, 8, 11, 12, 24). All the sacrifices, the Temple itself, and the priesthood, set forth Christ in death and in life again (Heb. ix. 6–12, 23, 24). Every part of the Hebrew ritual is full of meaning.[1]

iii. Men's Ruling Ideas.

The most ancient times and primitive forms of humanity, to which we have access, were animated, as shown by offerings interred with the deceased, by a conviction that as man now is not all body, nor all spirit; so, in the future, he partakes of both.

"Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;
Then steal away—give little warning—
Choose thine own time;
Say not 'Good night,' but, in a brighter clime,
Bid me good morning."

Anna Letitia Barbauld.

[1] "The Scriptures . . . continue to rise higher in our esteem and affection, the better understood the more dear—and at every fresh meeting we shall have to tell of some new passage, formerly viewed as a dry stock on a rotten branch, which has budded, and, like the rod of Aaron, brought forth buds, and bloomed blossoms, and yielded almonds."—Coleridge.

So greatly have men's ideas as to future life in some bodily form prevailed, that every religion, no matter how primitive or low, was regarded as a sort of covenant by which God and man came into relation to the end that death should not destroy existence. There may have been doubt whether the flesh bears about the soul or the soul the flesh, but the ultimate conviction is expressed by Tertullian—"It is more credible that the soul has service rendered to it, and has the mastery, as being the more proximate in character to God. This redounds to the glory of the flesh, inasmuch as it both contains an essence nearest to God's, and renders itself a partaker of the soul's sovereignty. . . . Now, if all things are subject to the soul through the flesh . . . that which is the means and agent of your enjoyment, must needs be also partaker and sharer of your enjoyment, so that the flesh is associate and co-heir of the soul."[1]

Creation ; the times and cycles of stars waxing and waning ; the past as parent of the present ; plant and animal living on in their seed ; the present giving life to the future ; were deemed a re-creation in every resurrection, and a resurrection in every creation. "Surely He must be competent to re-create who created. . . . On this principle the resurrection of the flesh is easier than its first formation ;"[2] for to reform that which is must be less difficult than to create that which is not? "All creation is instinct with renewal. Whatever you may chance upon has already existed, whatever you have lost returns again without fail . . . nothing perishes but with a view to salvation. The whole, therefore, of this revolving order bears witness to the resurrection of the dead. God wrote it in His works before He wrote it in Scripture, proclaimed it in mighty deeds earlier than in His inspired Words. He first sent nature as a teacher to you, meaning to send prophecy as a supplemental teacher ; that, being nature's disciples, you may more easily believe prophecy."[3]

Evil, far from making men doubt that a wise hand is leading on the world, convinced them that a real conflict was going on which would issue in greater good ; it has ever

[1] "De Resurrectione," ch. vii. [2] Ibid., ch. xi.
[3] Tertullian, "De Resurrectione," ch. xii.

been a ruling idea, that an education of all things was being wrought such as ours, when we endeavour to liberate the ideal human being which lies concealed in every child. If we cultivate a merely animal existence; if we act as if to eat, drink, and sleep were all that we are created for; the less clear and strong will be our sense of immortality. We cannot, however, be blind to the fact that in all the fragility and decay around us, there is an all-pervading permanence in succession; and an unceasing renewal in the order of the universe, in human societies, families, seasons, decay, and restoration. This fact of life from the dead, added to our sense of immortality, sheds light on the whole of life, and makes much of the evil good. It is true that the resurrection did not stand out in the clear as a fact, till Christ fully taught and showed the actuality in His own body. We do not wonder at this: for "all the great steps in human progress are originated by the few. . . . These few see clearly a light which ordinary men cannot see, or which they see dimly. . . . Compared with the vision, the energy, the power of the ordinary man, their power is supernatural; viewed from the lower standpoint, it might seem incredible."[1] The sceptic is another kind of man, in no respect far-sighted. "The sceptic is one who has a conjecture for everything, and belief in nothing. He shuts his eyes to the force of moral proofs, and would rather give one of his doubtful assents to the most unreasonable possibility, if against, than the most reasonable probability, if in favour of the Gospel."[2] He lacks

> "Good sense which only is the Gift of Heaven,
> And though no science fairly worth the seven."
>
> *Pope.*

To all other men, "an incontestable proof that the power of death has been overcome by Jesus Christ on the Cross is afforded by the fact that all those of His disciples who are really faithful to Him, having no other support than the thought of His Cross, and of their faith, now contemplate death without fear; nay, brave it, and would consent to suffer

[1] "The Manifold Witness for Christ," p. 11: Bishop Barry, Primate of Australia.

[2] Hulsean Lectures for 1820, p. 239: Rev. C. Benson.

it a thousand times sooner than betray the oath which has made them Christians, so firmly are they convinced that they shall one day rise triumphant from the grave."[1]

Another ruling idea is, that art and science and culture are good; alleviate the difficulties of life, brighten and give grace to every joy; reveal, as by resurrection power, an infinite possibility in things; but not less well known is it, that a famishing man may as well endeavour to satisfy himself by walking through an old Greek Temple, as to think that they will content his soul. Sin-stricken, burdened men, even the wealthy and æsthetic, want to love and be loved, more life and fuller. That infinite depth of emotion Infinity alone can fill. The heart, in evil men, is as a cage of unclean birds, a habitation for things fouler than itself; but the heart of a good man is a meeting-place for spiritual messengers. There we listen to messages from earth and sky. When we are fading, slowly fading, we often feel a manifest Power. Our own decline, thus hindered, and our strength repaired, are a sort of promise that we shall live when this breath is all breathed out. In the man who has little sense of Christian purity and goodness, lives another presence: when the light is bright, the air is cold; pleasures have no continuance, but a dread abides that everlasting night is quickly coming. When he says—"How shall I save the life within me from being stifled with this stifling breath?" if then he is willing to lose his life, to find it; for the body to dwell in poverty; the hands to be as hands of the toiler; so that the soul may be a sanctuary of hope; then glory will come. His soul will be more and more fully born into new life, forerunner of the resurrection; and his thoughts, that had a far-off look of Jesus, will see Him nigh, very close, even within; and so accentuated in every feature with love perpetuating itself, that the man's new spirit is a transfer of Christ Himself to be the man's true life. Then he knows the highest and most delightsome arts, that sacred one—"doing good." It has, in all who truly know it, a divinity—the power of beautifully transforming the sadly marred faces which crowd life's path, and to restore the lost divine image by a glorious inner change. The

[1] St. Athanasius, "On the Incarnation."

fixedness of pride, of selfishness, of godlessness, telling what a devil's incarnation or petrifaction is, changes into a living beauty that moves in the light of Christian graces ; or as some rare transparency all aglow with inner splendour. This renewal, so heavenly, is by power Divine ; by which, even now, we do all things through Christ—the Resurrection and the Life.

> " Not as though we thought we could do much,
> Or claimed large sphere of action for ourselves ;
> Not in this thought—since rather let it be ours,
> Both thine and mine, to ask for that calm frame
> Of spirit in which we know and deeply feel
> How little we can do, and yet do that."
>
> *Archbishop Trench.*

We have sufficiently verified our faith in the Resurrection. Exemplified in Christ, prophesied of, typified in ancient symbols and liturgies, witnessed of in men's ruling ideas, and the actuality of it marking all death as but a transfer of being, so that the universe carries as a whole and in every part the language of resurrection, it is time that we live in the light and joy of so great a truth. Our Christian system, in all fundamental facts, has a far-reaching conception. It includes the physical, mental, and moral realms as one harmonious whole. Christian doctrines are structural in the material worlds, have intellectual impress in our reason, enter our moral characteristics, and engage all true-hearted men in a great war which, despite seeming reverses and pauses, rolls on with irresistible might of conquest towards fulness of goodness and glory.

The Orthodox View of Immortality.

> " Believing in the midst of our afflictions
> That death is a beginning, not an end,
> We cry to Him ; and send
> Farewells, that better may be called predictions,
> Being foreshadows of the future thrown
> Into the vast unknown."
>
> Henry Wadsworth Longfellow.

The nature of the life, if any, which awaits us beyond the grave is of great importance. The wonder is that we think

so little of it: for death takes heroism from the hero, from the face its smile; and, even in coming, makes the human form dull and unsociable, and then—peeling off the beauty—leaves bare the skeleton.

The want of thought is in part explained by the fact of so little being known as to the future; and so feeble has been the interpretation of that little, that men would rather be slaves in the living air to a poor master than be rulers among the dead. Moreover, all we do know is derived from Scripture; and has been misunderstood and greatly perverted; but modern science enables us to render its statements more probable even to neglecters of the Bible, so that we may naturally look for an awakening of attention.

It is so common for men, greatly ignorant of Scripture—as to its languages, its history, its evidence, its criticism, its sciences—to speak of everything in it as false, and of everything not in it as true; that we hardly know which most to wonder at—their culpable error, or their boastful confidence. They charge the narrow, feeble, wrong interpretations of an unscientific age, against the grand old Book; and all the errors of wilful and incapable expositors are brought forward as its accredited teaching. Those who know least of it, count themselves best able to judge of it; and men whose spirit and life are most opposed to its requirements, hold Satan's brief against it. The reason seems to be, that ungodly men, who would hide away their real character from the beholder's eye, find a power in this Book which brings it out in clear and bold outline—not only to others, but more specially to themselves. This indicates a deep philosophy which they hate, and is prophetic of a future that they dread.

Neglect of the future is not a fault of the present age only, it is a sin of the race. Our business in this world is so clear as to work: that barbarous and not less classical paganism, the ancient Jews, and men of the Roman Empire, cared little, and spoke less concerning their state after death—and no wonder: for hardly anything concerning it was known. Nevertheless, and whatever the surroundings of men, they would take the things of that surrounding, and in somewhat pleasanter form fill the future with them. The deep instinct of the soul

has always supplied itself with some faith in the thing it craved, so that, even apart from Revelation, it is true of man—

> "His heart forebodes a mystery,
> He names the name—Eternity."
>
> *Tennyson, The Two Voices.*

Christianity being specially a revelation of Immortality, and the only authoritative one, ignorance and wilful neglect of so great a truth are not less a blunder than a sin. We do well to escape from this darkness, to take comfort as mourners, to embrace faith rather than doubt, to put knowledge in the place of ignorance, and when mournful gather happy thoughts of a fuller and brighter state to come, so that we say of our beloved departed—

> "They are all gone into the World of Light."

The orthodox view of Heavenly Things, corresponds with the two prominent philosophical theories: the Materialist, the Spiritual. We will view these, and then think of the realized condition.

The Materialist View of Heaven and the Future Life.

We support this view by the scientific fact, that in the differentiation of force there is an observed tendency of the simple to the complex. A larger amount of mechanical force evokes a smaller amount of more complex chemical force; and this, in turn, calls forth a yet smaller quantity of vital force; and this, yet again, generates a smaller measure of mental power; the costliest product is emotion—especially the ecstatic, or sublime. We know that the world's development has been by an ascent, by and from the mechanical and chemical forces, to vital and sensational manifestations; then the course has been through passion, reason, emotion, to the highest phase of power—a well-fashioned will. Life in its lowest forces, in the bioplasmic substance, is at first without organism, and then is cellular. Sometimes it is not distinctively animal nor vegetable. It multiplies by subdivision of substance, and lives by differentiation. It is wrong to say—"It contains in itself the germs of the future"—for the future is not as a seed within; but by a continual coming with new environment, to which the distinctiveness of every life-force adapts itself, and proceeds from strength to strength.

Happy is that man who, having received high powers, raises them yet higher. Alas! for him whose life degenerates, for whom are no new pleasures, but new pains for evermore. From all this, and the now accepted law as to conservation of energy, we maintain, on scientific principles, that the mind of a prophet, of a great thinker, is not wasted when death removes the mortal physical environment.

The truth is, when mechanical is exalted into vital force it tends to continue. This continuance of being is greatly independent of the lower or mechanical-force organism of mere physical life. The inward man (Rom. vii. 22), the inner man (Eph. iii. 16), the new man (Eph. iv. 24), is in contrast with the old man as a diviner form of our nature, by new birth, or a second process of creation (John i. 12, iii. 3). Hence, our mental organism, the highest known to the natural man, is endued with a diviner activity; and obtains in us, while we are of the earthly corporeal, an environment which tends to much independence of bodily conditions; and continues to be of us even after we have left that mortal body. He who says—"No sort of environment is possible to thought apart from such cerebral tissue as we now possess"—forgets that the real essence or substance of matter, that which is indestructible by any finite power, is invisible and intangible, so far as our present senses are concerned, and may very well form a nobler garment.

Christianity, and now science as to the Differentiation of Forces, familiarize us with the fact of perpetual progress in the creative art. Cosmic development is certain as to the whole of our past and present career. Individual development, or personal degradation, also obtains in every one of us. The weakness, defects, bad passions, mean tendencies, and the moral diseases of our ancestors, reappear to tell unlovely truths of the human soul. Not less do the features of saintliness, nobleness of purpose, daring to do, bless to the third and fourth generations. That this abruptly terminates as to the individual, that the noblest production we know of in the universe should abruptly cease, because one environment is removed, contradicts universal intuition, opposes all past and present experience, and is without a vestige of proof

in higher philosophy. For aught we can tell, and it accords with all that we may be said to know, this life and the next also are simply stages of our career. Indeed, our discovery and use of matter that seems imponderable; of substance, ultra-gaseous, that apparently is ridding itself of material properties; of forces with subtler essence and environment; so that even present life becomes more extensive and intensive; enable us scientifically, as we have done long ago religiously, to "lay hold of the powers of the world to come" (Heb. vi. 5).

We do not at once enter the highest state on leaving the present. It is opposed to common sense, and against the teaching of Scripture, for an infinite career to be so unsymmetrically apportioned as to have threescore years and ten for the first part, and eternity for the second. Moreover, an immediate transition from imperfection to perfection would not be less violent than unnatural. The history of the world shows that every process of permanent advance is gradual, both as to men and things. Not less through this, than from Scriptural statement, we believe that the next stage of our career will be one of advance; and that for every good man there will be continual progress towards perfection. In this life, every past and present moment prophesies of a future; and as happiness is attained in the measure that we are in harmony with our environment, we may be sure that our present unfitness for the eternal condition, an unfitness which mars most men, even to the last, will be removed by a continuing Divine process of adjustment. As for evil men, the wickedness which wastes a present opportunity causes permanent sorrow; and we may be sure that misuse of the life now, so that it lacks spiritual condition for the future, will entail lasting loss.

We do not, at death, enter a miraculously prepared Heaven. During absence from the body we are present with our Lord (2 Cor. v. 6); in His manifested presence (Phil. i. 23); but our abode there is temporary. The place is called, figuratively, Abraham's Bosom (Luke xvi. 22). It is the Paradise entered by the dying thief; and there the soul of our Lord sojourned during the time that His body lay in the tomb (Luke xxiii. 43; Psa. xvi. 9, 10). The ancient disembodied saints are there, and

await their completion (Heb. xi. 39, 40). It is not Heaven, where we believe our Lord is essentially, and where the Altar is (Heb. ix. 23, 24); but somewhere under that Altar, and where the souls of martyrs now await the consummation (Rev. vi. 9–11). In the Heavens themselves, where our Lord now is with His ascended Body, the many promised mansions are being prepared (John xiv. 2, 3). The manner of preparation is only hinted at (Heb. ix. 23, 24). In due time He will come for us, and we shall be ever with Him (John xiv. 3; 2 Thess. i. 6–10). After that, when the subjugation of all evil has been accomplished, the Mediatorial Office of the Son of God having so effectually worked that all things, material and spiritual, are brought into submission to the Divine Will, there will be that manifestation of the Divine Nature in which He will be revealed as the All in all (1 Cor. xv. 28). The stages, preparatory to eternal glory, are therefore: (1) the present life, which is one of continual progress; (2) the disembodied condition, in which there is further advance (1 Cor. xiii. 12; 2 Cor. iii. 18; Rev. vi. 11); (3) the resurrection state, when, soul and body reunited, we shall see the Lord as He is, in Body and Soul (1 John iii. 2); (4) the state of completion, in which we shall behold God as He Is (1 Cor. xv. 28; Rev. xxi. 3–7).

Being, apart from the natural body, and not yet possessed of the resurrection, is a real, substantial condition. The disembodied spirit is not so without clothing or parts as to be invisible. The appearance of Samuel was known to the woman and to Saul (1 Sam. xxviii. 13, 14). The visible shade of the wicked, or the shaped light of the godly, is probably the subtle substantial essence of vitality encasing the subtler spiritual principle. The body of Moses, that of the intermediate state, was seen and known by the awed yet delighted apostles (Matt. xvii. 1–3). The saints who reappeared from the dead, at the dying of our Lord, came, doubtless, with bodies of the intermediate state; for we cannot think that a resurrection body would return to the grave; but those coming from the intermediate state would naturally go thither again (Matt. xxvii. 52, 53). We shall be as consciously ourselves in the intermediate state, as we are now (Luke xvi. 23;

Rev. vi. 9, 10); and whatever is the link of connection between that and our earthly life will, we think, be a medium of continuance as to the further future; so that our identity is ever maintained, and is imperishable.[1]

The Spiritual View of Heaven and the Future State.

Heaven is state and place: for as the whole body of man is the habitation of his spirit, and the nobler parts are the special seats of power; so infinitude is the Dwelling of the Almighty, but in special glories are peculiar manifestations; even as now, in material things, are higher and higher displays of might issuing in mechanical movement, chemical power, vital force, intellectual and emotional influence.

"Our life, being apart from flesh and blood, from wants and weakness, and made immortal, will be a pure spiritual existence; an eternity of contemplation; or an eternal ecstatic state of worship, a sort of idealization of ceremonial religion."

We reply—the spirituality of the future life is not a vague unreality, the absence of all that we now enjoy. We are not so to be pure spirits that we cannot, by utmost stretch of every present power, know what we shall be. In such case, of what use would our present body have been? Surely, the discipline of it is a preparation for future and higher use? Body and soul are the complete man. As the inner, the new man, formed in us during the present life, will be the soul's environment in the paradise state, so that it be not found naked (2 Cor. v. 2, 3); the real body given to us at the resurrection, will be an immortal crystal brought out as by fire from our former earthly body; spiritual and heavenly, but a likeness of our Lord's resurrection body (1 Cor. xv. 49), a very real thing.

There will be, doubtless, a higher degree of spirituality than any now known: but not in the sense of the future being a faint copy of earthly existence, with feebler pleasure and

[1] We do not think that our reasoning, as to the Intermediate State, applies to ordinary ghostly apparitions, which may be due to vivid introspection of our own emotions, and may be wholly apart from anything objective.

Tertullian, "De Anima," cap. ix. p. 306—"Inter cætera ostensa est mihi anima corporaliter, et spiritus videbatur, tenera et lucida, et aerii coloris, et formæ per omnia humanæ." Amongst other things, a soul was corporeally exhibited, it was tender and lucid, of aerial colour, and every way of human form.

feebler pains ; nor in the sense of all that we know and love and value having passed away. We shall be above all noxious physical influences, nothing can be hostile to that glorified organism which then clothes us. The former body, married to our soul, making us one man, is not so divorced by death as never again to be joined ; let no man presume to put asunder those Divinely united. The body, in renewed state, will be eternal both as to mind and substance. Glorious Heaven will not be so spiritual that all matter must be destroyed, matter will be so perfected and glorified as not to hinder spirit, but be its beautiful embodiment, and instrument for new and marvellous work. We shall partake, more and more, of the Divine Nature ; but not be so absorbed into an all-pervading Deity as to lose individual consciousness and personal joy. Future delights will be far more extensive than those now possessed, call out into greater power and vividness every present sense, body and soul will both possess that more life and fuller for which we yearn.

In that more life and fuller will be clearer, calmer, intelligent views of the fierce grandeurs that surround the suns, the evoking of heat, and of vivid light. The secret of life and power will be communicated to the Lord's beloved (Ps. xxv. 14). All the joys of society, and the intercourse of individual with individual, will abound. Eating and drinking, as now known, will of course disappear ; and the necessity for reproduction to replace the ravages of death not existing, the sexual instinct ceases (Matt. xxii. 30). Should delightful occupation and glorious enterprise involve expenditure, or wear, there are, in Scripture, those indications of feasts, of sitting down with many saints, of refreshments for the glorified body and soul, which as joys at the right hand of God, as new wine of the kingdom, living water, fruits of the Tree of Life, gladden the glorified. Prayer, in the sense of asking for something not possessed, or for miracles to be wrought, will cease : glorious worship will continue, and be very glorious. Faith will pass into sight, we shall know as we are known ; but faith, as trust in the Divine, will be then, as it is now, the rich beautifier and noblest principle of existence ; not limiting thought, but alike its foundation and stay ; the spirit of expansiveness that, in

greatly daring, is great in deeds. All disquietude being stilled, no fear shall harass; no dread, dismay. Whatever entails pain, discomfort, or disaster, having passed away, the Peace of God sheds benediction. Repose, in all its value, will be ours; not as mere quiescent things; activity is more blessed and blessing, and that activity will be a continual becoming; a more and more for ever. New perceptions of knowledge, of pleasure, of beauty; new possession and exercises of powers enlarged; new glorifyings of all that we are, of all that we do; and an ascent for ever, with an expanse and depth widening, deepening, filled, and more filled, with all the fulness of God.

We will think further of the Realized Heavenly Condition; and, on our way, remove some of those stumbling-blocks with which wilful men have cumbered the path of faith.

The Stumbling-Blocks.

1. "Every man has a soul to be saved, but salvation is only for the few; most men are doomed to endless torture."

That salvation is only for the few, is a strange delusion to be taken and used against the Gospel which, in its essence, is redemption for all; a proclamation of pardon for every sin; a gift of wisdom to the ignorant; and a bestowal of strength to the weak. A man will find it a harder, a more difficult, a more painfully laborious thing, to lose his soul, than to accept the Divinely offered salvation. If comparatively few attain the height of which they are capable; if many are called, few chosen, or elected as chief; it is because the broad way of worldliness, preferred by the worldly, will not issue in excellence; but our Faith plainly teaches that God is not willing for any to perish, and that Heaven is open to all: whosoever will may be saved. If, however, the wickedly subtle and sophistical will insist that faith in God is not to be required of them, nor sanctity expected; even though that God became Incarnate to set men a holy example, and in His great love for them and for righteousness gave Himself for them, and endured the Cross; no wonder that they become contemptible.

2. "Salvation does not depend so much on a life of virtue, as upon acceptance of opinions."

Misrepresentations of this kind are not less silly and wicked than false. Faith, as Christianity teaches, is the highest and purest activity, filling the heart with love to God and man. There are men who write articles in magazines on Heaven ; who say it is very desirable, probable, and attainable ; yet, the existence of God, they assert, is not capable of scientific proof ; nor is unbelief in His existence very culpable. These maligners of faith are not in the least aware that unbelief renders them incapable of right thinking and right feeling in this matter. How is it possible for a bad-hearted man to do good heartily? How can one be saved who says—"There may be a God, and there may not be a God. If there is a God, He is not of the least consequence to us, nor is it needful either to acknowledge or serve Him?" Expediency is the height and depth of such men's morality : yet, they think it expedient to remain ignorant of the greatest fact of all. Their supreme tribunal, the majesty before which they bow, if they bow at all, is the idol set up in their own heart. God to them is the unknowable, and it is unprofitable labour to speculate about the unknowable. We must plainly rebuke their folly. The man who can read the life of Christ ; know one hundredth part of the evidence that proves the reality of the things believed amongst us ; have common trust in the holiest, mightiest, truest of our race, concerning their power of judging aright ; cannot in his heart feel that acceptance or refusal of the stupendous facts, and the wonderful doctrines related in the "Story of the Cross," is a mere matter of opinion. If he does, such paralysis of emotion is proof of a vain imagination, of a darkened heart (Rom. i. 21).

3. Some people really believe that whatever moral offences, uselessness, neglect of right thinking and well-doing, any may be guilty of, none will be eternally condemned : no—not for any conceivable cause whatever. They boldly assert—"The idea of an eternity of torture in retribution for the sins of threescore years and ten is so utterly revolting to our sense of justice that few, if any, healthy and cultivated minds can endure to accept it."

This delusion causes the hope of Heaven and the fear of Hell to be almost powerless in the daily life of many. It

reduces even the moral and spiritual standard of Churchmen. It sets at nought the whole Gospel: for if men can be saved apart from faith in Christ, saved though they deride all that Christ did and was, what need for those stupendous transactions, the Incarnation and Death of the Son of God? Would these awful things have been done and preached, if men could be saved apart from knowing and believing them? If so, no wonder that, with no love of God in them, glad of an excuse for self-pleasing, and to be rid of self-denial—men allow themselves to ignore the fact of this present life being the test of a man's true value, the time in which all good is disciplined, and in which the evil that cannot be cured is manifested as incurable. For such purposes, seventy years are not less effective than seven or seventy thousand. If a man, whose faculties have been raised from the lower forms of force, common to mere animal sensibility, possesses those high powers of human consciousness by which he thinks of and knows of God, has that delicate moral sensibility which makes him aware of right and wrong, has those fears and hopes which are a present witness of things to come—deliberately and of set purpose says—"I regard these capacities for Divinity, as not safe, but delusive; this sense of right and wrong, as merely something that every one may interpret as is convenient; these hopes and fears of the future, as not to be regarded;" and then lives, or endeavours to live, as if he possessed none of these things; can such a man—making even his natural intelligent faculties ineffective, and his higher nature to be yet more in vain—enter Heaven though it be made for all, and is within the reach of all? Will he not, must he not, in so far as he neglects to prepare himself for the more spiritual surroundings of the next life, suffer loss? and will not the loss be an unfailing source of distress until the deficiency be made good? There is a picture in some men, underlying the manifest expression, which no artist will readily present; but, very often, the painter's deep conception of his subject's inward traits works itself unconsciously into the essence of his work; and after the superficial gloss has been rubbed off by time, the hidden essence of the man comes into view—dead wickedness lives again.

We will now think of the future Realized Condition, say of such a man in Hell.

Hell is not a prepared torture house, an arbitrary place of punishment. Men make that their own, which is reserved for the Devil and his angels. It is not by the design of an omnipotent beneficent God that men are lost. The cosmic process is one of universal advance: from chaos to creation, from death to life, from life to more life, from more life to moral, spiritual, responsible being. We discern in all the visible, indications of the invisible; in the present, an advance to the future; a continuance of matter, so that it ever and ever enters new combinations; a persistence of force, so that none perishes; the mechanical, chemical, vital, mental, emotional, all tending to and entering new modes of being. Death is everywhere the servant of life; and, indeed, an usher to other life. It is an essential part of this progress, that the imperfect become perfect, or be thrust aside. Pain, sickness, disease, all evils—whether physical or moral, are the discomforts that arise from want of harmony with the environment; and men who, on the physical side of their nature, are of elements eternal; and, on the spiritual side of their nature, are the product of force, or energy, not less eternal; endure the sum total of evils, naturally and spiritually attached to their having voluntarily and deliberately, by persistent degradation, rendered their organism imperfectly adapted to its environment.

For men who know this, who have powers to make all evil a discipline for good, to act as if they did not know, and by abuse of self-will to make their good evil, is folly indeed. To charge God, or Nature, with injustice because men reap as they sow, and make their future to be what they will, is not less silly than wicked. To say—"God, if beneficent, would dispense with hell; and, if Almighty, could have dispensed with hell"—and to pretend that Orthodoxy has no answer, makes this requirement—that there be no difference between good and bad, that the breaker of law be as the keeper of law, that freedom of will means absence of penalty for setting God at nought.

Hell is declared to be as a place of fire, that the terror of

it may be real; a place prearranged and fore-ordained, that it may be known as a fire to burn out the evil that now seems to belong to the very constitution of nature. A man who prepares the fuel, sets fire to his dwelling, and then lies down to sleep amidst the flames, is a wise man measured by him who knowing that there are evils, more hurtful than fire, surrounds himself with them, and then lies down to sleep. To abuse God because of the evil abode so wilfully and wickedly chosen by man himself, as if the material characters of its description made it worse and more unjust than spiritual inflictions, is to be unreasonable indeed. Blasphemously to charge God with evil, for affixing penalties to wrong doing—wrong doing which they, themselves, punish in others; for governing the universe in the only possible way, if there is to be real freedom, if there is to be true government; is that imputation against the Gloriously Good which belongs to a demon. It is natural for man to desire Heaven. He may drive out his instincts as with a pitchfork, but they will return; and, returning, they insist on the perpetuation of life after death. It is not natural that he who says—"Miracles are never wrought;" yet, lives as a sinner, and dies as a sinner; who, in word and deed, has set God at nought; should expect the performance of a miracle—by which all that he has done shall be undone. The vague hope of entering Heaven, though Heaven is not believed in; of being somehow at home with God, though He is set at nought and maligned; is that standing expectation, even in the heart and mind of very bad men, which utterly condemns and exposes their wickedness and folly.

The Future Realized Condition of the Saved is Blissful indeed, we thus view it.

Since the time of man's creation, the same atoms of oxygen, nitrogen, carbon, and of other elements, have served over and over again as materials in various human frames. They have lived many times as by many resurrections. This being the case, and it must be, for the available quantity of organizable matter is limited; the corruptible corporeal self is never restored, but an imperishable principle which is the essence of the future being. Not the very same

atoms, not numerical identity of all the parts of matter, but similar; not such as go to the composition of a mortal frame, but those and of the kind which make us the self-same and immortal persons; will be used in the composition of our resurrection body. As the strains of an organ take up the prayer and the praise when we cease, and so wondrously that the listener hardly knows where one ends and the other begins; so no man is able to tell where the old material ends, and the new takes place in our glorious resurrection body. The individual identity—preserved amidst the flux of life, and retained by continued union of the inner man with the soul during the laying aside of the outer man by death—will have higher realization in the new frame, because all parts are glorified (1 Cor. xv. 52–54).

The joys of this body will not be purely intellectual, or of only a spiritual and emotional character, they will be so far material as to be substantial. We shall not only be inwardly regenerated and renewed in the spirit of our mind, and made partakers of the Divine life and nature; but be outwardly clothed with glorious, spiritual, celestial, incorruptible bodies. Our Lord's resurrection Body, though its glory was for a time suspended in part for the conviction of His disciples, and in part because they could not have borne the splendour of it—was capable of swift movement, of being visible or invisible as he would, of entering where ordinary matter had no access, of being on earth in a natural and wonted form, and of ascent to the skies, in manner peculiar. As He is, so shall we be. We have not the least need to try to understand what the transcendental specially is; nor to know the Absolute; beyond this, that God, the essentially Unknowable and Absolute, revealed Himself in Christ, as related to us, our Brother, our Saviour, the Known God. In like manner, the occupations, joys, interests, and glories of Heaven, are so revealed that we know of crowns, and realms for dominion; of choral harmonies, of instrumental melodies, of banquets and grand assemblies; indicative of every possibility of happiness.

These possibilities of happiness we are to enlarge by reflection on the fact, that the present oppositions between matter and spirit will be greatly removed. Even now, there

are known forms of matter almost as much beyond perception as spirit itself; with forces that move, as not by motion, or by a motion almost instantaneous everywhere. These forces of flight, not measurable; these substances, which defy minutest microscopic research, which pass through other matter as light pierces glass; we may well regard, in our elevation of mind for comprehension of the heavenly state, as the components and powers of the spiritual substantial body. With almost ubiquity, by means of such marvellous flight; mobile tissue and complexity of form; powers spiritual and material; the universe in its vastness and richness will minister to our joys. Henceforth, let every man have the sense of healthy and natural effort for a purpose, and lend his strength, be it great or small, to the united struggle of mankind. Then the great stream of life will roll on to a future glowing in splendour; and every heart, as a pleasant little dell, be glad and beautiful with the warblings of the music and the brightness of the Heavenly reflected light.

The Place of these Manifold Joys is Heaven.

It is state and place. We are sure that it is state: for, when Divine Love is consciously realized, Heaven is within the spirit. Grace is Heaven commenced here. Heaven is Grace completed hereafter. We are sure that it is place: for, wherever substance is, will be extension, and extension is the occupying of space. The heavens and the earth, that are now, will have passed away by mutation, not by abolition. We know how beautiful the sunset is—mother of roses; and what magic exists when light lingers on the ocean. The flower opens, and a sweet flame, delicate with odour, looses to the breeze. There is a voice in it, as if the perfume turned to singing; and the melody of moonlit seas takes odour, and falls as scent from cedars of Lebanon. In a little while we shall know the unity of all beauty, and excellency in all manifestations. With a substantial nature, but spiritual to the highest degree in our exercise and enjoyment, we shall possess happiness, generically akin to that for which we now strive, idealized into perfection; with greater possibilities of pleasure on every side. The City of God, the Heavenly Jerusalem, the foundations, the walls, the gates, the streets of

crystal gold, the songs, the angels, the rivers, the trees, are all newer and newer revelations of beauty, and will have their chiefest joy in the ever and ever more glorious relations manifested between ourselves and God. Palaces decorated with precious stones, amber clouds of surpassing beauty, ways resplendent with inconceivable magnificence, saints basking in glorious light, these are but images of other things far more real and beautiful. High dignities, graduated titles of thrones and dominions, of principalities and powers, are assured to us by the Eternal Word of the Almighty.

"There are leaves that never wither,
There are flowers that ne'er decay,
Nothing evil goeth thither,
Nothing good is kept away.
They that came from tribulation,
Washed their robes and made them white;
Out of every tongue and nation,
They have rest and peace and light."

John Mason Neale.

NOTE.

The Garments of our Lord's Resurrection Body.

Some have felt a difficulty with regard to the dress of our Lord as He appeared after His resurrection. They say—"The dress must surely have been subjective; and as that was not real, not objective, the whole appearance was purely imaginary." A little reflection will show that the special outward forms in which He made Himself known, or remained unknown (Luke xxiv. 15, 16, 30, 31), were not more necessarily connected with His glorified person, than were His daily garments with His mortal body. He who could reclothe the departed soul with an immortal body (John x. 17, 18), was certainly able to array that resurrection body even as He pleased; and to show Himself sometimes predominantly material, as when He eat (Luke xxiv. 41–43); or predominantly spiritual, as when He came into the apostles' presence through closed doors (John xx. 19, 26). Not only was the spiritual real, the body also was real. The whole immortal man had not less power to arrange and change forms and garments of visibility than when mortal. He who lived and died as the Man Christ Jesus, was, likewise in resurrection life, the Man Christ Jesus. His union with Heaven shines through whatever is earthly in Him (Luke xxiv. 36–39; John xx. 26–28); and His connection with the earth appears in all the scenes associated with Heaven (Luke xxiv. 50, 51). The glorification of Jesus began at the Resurrection, not at His ascension.

THEME IX.

THE GRANDEST ACT OF HUMAN NATURE[1]— SCIENTIFIC AND PHILOSOPHICAL ASPECTS OF PRAYER.

"Thoughts in us—not yet thoughts, potentialities—not yet powers, are taking shape and becoming powers: we are already touched with a beauty, and visited with monitions, that render our future destiny very glorious."—ANON.

"The more fair this passing world of time, by so much the more fair is that eternal world, whereof all here is but a shadow and a dream; by so much the more fair is He before whose throne the mystic living creatures cry—'Holy, Holy, Holy, Lord God of Hosts!'"—CHARLES KINGSLEY, *Westward Ho!*

THROUGH misunderstanding and perversion of scientific teaching, there is a strain on our old religious convictions and feelings, stronger and more perilous than any which the Church has hitherto known. Many are in doubt as to the verity of our Common Faith, and some—who in ordinary times would love religion—cease to walk in the ancient paths though they know not whither else to wend their ways.

Those, thus disturbed, are not all weak-minded; and though, for the most part, "men are infidels, not because they have sharper wits, but because they have corrupter wills; not because they reason better, but because they live worse;"[2] some of the doubters are of those deeper natures in whom the life of thought has attained most vigorous action. Their fault is overmuch confidence in the results obtained from one field of experience—that of physical investigation—and too great reliance on their own powers. This causes them to disregard all alien experience, to place

[1] Is to be at one with our blessed Saviour "in the greatest love and the greatest usefulness, the most open communication, and the noblest suffering, the most exemplar faithfulness and the severest truth, the heartiest counsel and the greatest union of minds, of which brave men and women are capable?"—Jeremy Taylor's "Definition of Friendship."

[2] Dr. South.

little value on the testimony of past ages, and to undervalue the experience of other men. Our correction of the error should recognize the reality of the unrest, and then allay it with a thoughtfulness firm and true.[1]

They deny the efficacy of prayer, refuse the statements of Scripture, call the general experience of mankind a delusion, and affirm that verified science proves the impossibility of prayer having any prevalence as to God, or any effect as to nature. They have nothing to give in exchange for what they would take away, no light of the future to cheer their dreary path, no bright vision of immortality. The highest of their achievements is to chase away what they call our "imagery of beautiful dreams." They say—"The futility of prayer rests on the fact that like causes, in the same circumstances, always produce the same effects; law so reigns in an unvarying order, that not even the dispersion of the slightest mist can be effected by prayer, otherwise than by a change which extends through all space and through all time; hence, as prayer cannot influence all past time and all present space, prayer is vain."[2]

It is humiliating to find pretentious and wholly inaccurate statements thus put forth. The disproof is manifold.

1. One word, "beginning," shows that causes may come and effects may arise unlike former causes and effects: hence, as the present state of things began and will end, the reign of law is not an unvarying sequence; otherwise, there could be no new starts, no real beginnings.

2. We allow, for the sake of argument, that the universe always contains the same amount of energy; yet, we have no means of proving it; and, certainly, its manifestations continually vary. Force for ever acts along a different line, differently affects the substances, shifts their places, and alters their movements. Things never were, never are, and, so far

[1] "To convince men of their error is the most thankless of tasks. To make them wise is the most useful of works."

[2] Generally, the accuracy of reasoning seems remarkable; but, looked into closely, is laughable; provoking by its very absurdity, reminding us of olden sophistry:—"If a thing moves, it moves in the space it is, or that in which it is not. It has not space in the former, wholly filling it; in the latter it can neither act nor be acted upon; hence motion is impossible."—Diodorus.

as we know, never will be the same in any part of the universe during any two seconds of time.

3. "Thoughts in us, not yet thoughts; potentialities, not yet powers;" are assuming and changing shape, by seeming accident, to beautify our destiny. This shows that natural uniformity is but a beautiful garment covering a rhythmical pulsation of the Eternal Energy. Nature never rests. Changings, mouldings, perfectings, are ever going on in the innermost recesses of sentient things, and in masses of matter which do not seem to change. Throughout all creation, from the archangel to the mindless worm, from radiant suns to the formless mist, the first and last of laws is not sameness but variety: there are not two alikes in the universe.

Having disproved the asserted negative as to prayer; we manifest the efficacy of prayer—

i. As to the Mind of Man;

ii. As to the Mind of God;

iii. As to the Course of Nature.

i. As to the Mind of Man, Prayer needs but brief argument. Many can say—

> "I prayed: and
> The life-long sorrow that remained became
> A healing and a chastening grief."

Prayer is that act of the mind by which our intellect seeks communion with the vast Intelligence who rules the universe; that act of the heart by which our affections rise toward Infinite Love; that act of the will by which our powers prepare themselves to obey and act with the Eternal. The offering of prayer by the human heart and mind and will is so general that, probably, no intelligent man lives, his life through, wholly without prayer.[1] The faculty of petition is sufficiently universal to be natural, and the function is not less general than the faculty. We may suppress both, and expel them as with a "pitchfork," but they will return.[2] This function,

[1] He must be the rashest of men who will not pray as did the greatest genius of our country:—

"I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."—Shakespeare's Will.

[2] "Naturam expellas furcâ, tamen usque recurret."

Hor. Epist. i. 10, 24.

as to the mind, comforts and enlightens ; as to the heart, cheers and purifies ; as to the will, renders it submissive and holy. A man, by prayer, may alter the structure of his mind and greatly affect his body ; for, at critical moments of life, he may change for the better his whole future. He wins victories for the soul, illumination for manhood, and reward to old age. Prayer enables a man to endure worse and more continued martyrdoms than those inflicted by wild beasts, by cross, by faggot, by stake.

It is the daily practice of hundreds and thousands of devout men to pray ; and they are sure that they as daily receive guidance and help—not only in spiritual things, but in the ordinary business of life. They believe that prayer frees all faults, and yet are the least faulty of men. It was and is the balm of myriad troubled souls, that "prayer ascends the sky, and there awakes God's gentle-sleeping peace." Every warrior, who would die well on the battle-field, desires time to pray—

> "Open Thy gate of mercy, gracious Lord !
> My soul flies through these wounds to seek out Thee."

The confidence, the perseverance, the great strength, evoked by prayer, awake in many men those high reasonable convictions and emotional impulses which are allied to genius, and compass extraordinary things. They make the personal and circumstantial factors of human action so to meet in a common result that there is high achievement.

> "Fresh hopes have waken'd in our hearts,
> Fresh energy to do our parts."
>
> *Francis Turner Palgrave.*

ii. As to the Mind of God.

He who would obtain approval should bear in mind an old censure :—"We pray, but without reflecting on the sublime puissance of Him to whom we address our prayers ! We degrade the majesty of the Divinity by the sordidness of our desires, and the abject nature of our affections. We present ourselves before God, like some poor wretch who—possessing nothing in the world but a few paltry utensils of clay—should seek out his monarch at the moment when dignities are dispensed, and ask him to convert those utensils

into something more suitable to his desires."[1] Let us take this rebuke well to heart.

Prayer prevails as a cosmic function and force.

The faculty is organic in our physical and moral system, and ranks among other causes and effects. Every particle of matter, every force in nature, is influenced by, and influences the vast and measureless Energy which rules all worlds; so, the substances and forces constituting our physical, mental, moral organism, in functional use by prayer, act on the Eternal and Infinite: prayer, in its degree, prevails with God.

Prayer prevails by Divine appointment. The determination of the universal Energy is not by chance, or only occasional; it is that ceaseless operation which maintains general rule. The intelligible arrangement of the universe co-ordinates the various states and wants of finite forces and wills. It is as if the needs of nature came before the all-ruling, all-supplying, all-comprehending Might; and received, moment by moment, that power, that life, that spirit, which finds effectuation in the phenomena of the universe.

High organic natures, say the human, are conscious of this universal dependence on the Supreme Energy, and may resist it. They are able to restrain and pervert it. They can take themselves out of the consciousness of the Universal Presence, and refuse to live in obedience to physical and moral laws: they vitiate the laws of their being—are godless, are prayerless.

> ". . . While they boast they have been building up
> A palace for themselves, in sooth have reared
> What shall be first their prison then their tomb."
>
> *Slightly altered from Archbishop Trench.*

On the other hand, by voluntary endeavour rightly to order their life, they may bring their inner and outer man, more and more, consciously into accord with better use and more helpful realization of what Divine Energy affords. They thus elevate their physical and spiritual condition, are men of God; their life is a life of prayer, a continual consciousness of and communion with the Supreme. They deliberately and definitely place themselves and their wants

[1] St. Gregory of Nyssa, "Treatise on Prayer."

before Him ; and He, with the same wisdom and power which regulate every material crisis, takes knowledge of and accords right place to every true petition.[1]

Prayer Prevails as a Personal Influence.

God is the greatest that we can think ; and, doubtless, inconceivably more than our noblest ideal of perfection. History shows that the moral nature of man refuses to regard Him as a stern, unyielding, passionless being ; who, either incapable or unwilling, remains for ever regardless of human need. Cultivated intelligence, that which ascends the heights of science and philosophy, accepts as truly Divine that One, and that One only, who, perfect in intellect, perfect in love, perfect in power, is mindful of, and moved by, the wants arising from the freedom which He, Himself, bestowed. Hence, when man prays—"God, be merciful to me a sinner!" he prevails : not by overcoming the Almighty, but by that principle which accords prevalence to the supplication of acknowledged weakness.[2] Physical science assures us of this : for not an atom in the universe but reacts on the Eternal Energy by which itself is influenced.

Prayer Prevails as a Law of Progress.

There is a process of advance in the universe. Throughout this advance, possibly with more speciality in the higher manifestations, there is a determining influence. Looking to the past, we behold One Principle unfolding all things, and the highly complicate arise.[3]

> "In the still air the music lies unheard ;
> In the rough marble beauty lies unseen :
> To make the beauty and the music needs
> The Master's touch, the Sculptor's chisel keen."

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[1] Pliny said of first causes—"Latent in majestate mundi"—they are hidden in the majesty of the world.

[2] Gen. xxxii. 24–28.

[3] "When we remember that lime, either as a phosphate or a carbonate, enters into the composition of the hard parts, such as bone and shells of all living animals, it is an interesting physiological fact to find substances harder than the enamel of teeth, and coloured surfaces well polished as those of a fresh shell, reformed through inorganic means from dead organic matter—mocking, also in shape, some of the lower vegetable productions."—Charles Darwin, F.R.S., "Journal of Researches into the Natural History and Geology of the Countries visited during the Voyage of the *Beagle* round the World," pp. 9, 10.

Living things are formed, these ascend to mental and moral powers. Then responsible beings say to the Amighty—"Lord, what wilt Thou?" This faculty, our highest honour, cannot be regarded as possessing less efficiency than the lower agencies. Common sense shows that a consciousness, on their part, that He knows and cares for them, implies a willingness and power, on His part, to help them in their need.

iii. As to the Course of Nature.

It intensifies our will to act more forcibly. The highest thinkers in the world, observing that accurate science, in accord with the most comprehensive principles, governs the universe—even to the smallest details, conclude that the Creator is infinitely superior to man; but acts with power, knowledge, will, not wholly dissimilar. We all act by mechanical, vital, intelligible agency, such as we find in nature; consequently, in infinitely weaker degree, we rule in nature, and act as gods. Prayer being one of those powers by which we intensify every faculty of our will, and that will counting for something in the world, by prayer we influence nature.

Further, prayer works by internal influence. We find, so far as our faculties extend, that the Eternal Power does not set at nought natural laws, but modifies the particulate, vital, and mental condition of things; and thence passes, as through an open door, to control the outer and visible. In this very manner, by which nature works, we conceive that new things are wrought, and external help vouchsafed, in answer to prayer. Advanced knowledge exhibits external events as but the surface of subtle and invisible agencies. The inner realities are those which shape mechanical acts, influence the conduct of individuals, and weave the destinies of worlds.

Prayer evokes many subtle agencies. Nature is more than a machine; it is "the Almighty's sensorium;"[1] yet, mechanical nature cannot express all that God is, nor all that man is. There are many physical events which we magnify or decrease; events which our own will and conduct greatly influence. We may cause pestilences, and contribute to many accidents; but not always in the way we would. Thought, or want of

[1] Sir Isaac Newton.

thought; an impure wish, or a sacred impulse; tends to evil or to good; and the effect remains. To heighten the good and remove the evil we call in subtle power by means of prayer. This power is, in every one of us, the harbinger of a golden era, to the body and the soul, to be accomplished in our life. It is a power that works realities, lifts us to the grandest acts, and is as a Will Divine in nature. This Will effects results which are impossible to mere mechanism; and the introduction of Divine Volition is not less in accordance with law than is human intervention. A new antecedent changes the consequent; and how apparently slight any antecedent may be is shown when a thought in a monarch's mind excites to furious war, or brings blessed peace. Spirit so gears in with matter everywhere, that not a thought in us but strikes a blow. We touch the hair-triggers divinely adjusted for the launch of mighty energies. The Great Ruler enables us to know the process worked in the appointed order of law, to feel His warmth in our life, His intelligence in our reason, His emotion in our love. The sympathy and magnetism in nature is by Divinity organizing, is by sympathy Divine, and is as a heart-rhythm of nature, not less natural than supernatural. Thus the throb of human affection moves the very heart of the universe. So it must be our religion asserts. So it must be science knows.

The works of prayer are many and great. It is a small matter, in answer to prayer, for God to deliver Peter from prison, raise Paul into a third Heaven, smite Herod with death, plague Pharaoh, impart wisdom to Daniel. When we are led by the natural influence of prayer to help our fellows, natural and supernatural powers minister to us and to them. It is folly to say—"Abraham, Job, Moses, Elijah, Isaiah, deceived themselves as to the efficacy of prayer." Who will credit that the experience of Joseph, Gideon, David, Jonah, was a delusion; and that the record of such experience is without a grain of truth? or that Jesus in vain thanked His Father for hearing and answering petition? The polytheism of early nations, of the Greeks and Romans; Buddhism, the system of Zoroaster, the hymns of Indra and Varuna; the noble culture of the Jews, the pure faith of Christianity; show

that prayer is wide as human nature. The accord of so many minds, the unity of so many hearts, the consentaneousness of so many supplications, is proof of widespread faith in the power of prayer. Even the would-be prayerless are oft made prayerful by

> "The sad images
> Of the stern agony, and shroud, and pall,
> And breathless sickness, and the narrow house."

Prayer, even by natural effect, gives us wisdom to find out God's will; and to co-operate with that will; then we ameliorate nature, heal sickness, avert death, renew life; render wind and sea, the electric cloud and mighty sun, our servants; and, so far, are at one with the worlds' Great Master. These supreme possessions become permanent, in the measure that we are like Christ. In high spiritual conditions, though, as Noah, we strive against a flood; against the flood we shall prevail. If, like Enoch, circled with trial and care, we walk with God; our death will be a translation. Though with Jesus, that Most Holy One, we are crucified; the cross shall become a Crown, death shall change into Life, and we shall be for ever with the Lord! What achievement is like unto this? Effectual fervent prayer is sublime in its nature, wonderful in operation, glorious in result, the grandest act of Human Nature;[1] by it man is one with God.

> "Think ye the spires that glow so bright
> In front of yonder setting sun,
> Stand by their own unshaken might?
> No—where the upholding grace is won,
> We dare not ask, nor Heaven would tell,
> But sure from many a hidden dell,
> From many a rural nook unthought of, there
> Rises for that proud world the saints' prevailing prayer."
>
> *Christian Year, All Saints' Day.*

[1] "To pray with all our heart and strength, with the reason and the will, to believe vividly that God will listen to our voice through Christ, and verily do the thing that He pleaseth thereupon—this is the last, the greatest achievement of the Christian's warfare upon earth."—S. T. Coleridge.

Arguments against Prayer: their Refutation.

"Will not God impart His light
To them that ask it? Freely—'tis His joy,
His glory, His nature, to impart."
William Cowper, *The Task*, bk. iii.

"Lord, grant to me, above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace. Thou art the true peace of the heart, Thou its only rest; out of Thee all things are hard and restless. In this very peace, that is in Thee, the one chiefest and eternal good, I will sleep and rest. Amen."—*An Ancient Prayer.*

1. A warm southern wind gliding over the icy crest of a mountain is not less ruled than the earth in its orbital movement round the sun; and the fall of vapour in clouds and rain is as much a matter of law as the return of the seasons. Not even the dispersion of the slightest mist can be effected otherwise than by an unvarying and invariable order of cause and effect which has existed and must have existed from the very beginning of things.[1]

Reply: This assertion is an example of the not less ignorance than presumption manifested by unbelievers. Ignorant presumption in pretending to know that God does not act in the world; or, if He acts, is so bound by precedent that He cannot do anything which He has not done before. Are there no more laws of existence than those we are aware of? Are we to measure the Creator's mind and power by the limits of our own? Even were we to admit that the links of every terrestrial process are continuous; the chain does not terminate where our observation ends. Somewhere mechanism ceases; somewhere influence acts apart from any scientifically known process; nor is that wonderful: for as to any and every part of investigated material sequence the reason and cause are unknowable. It is all by a touch of something not explainable. Every part of the universal

[1] "The particular evils from which we suffer, and from which no deliverance can be obtained, are natural effects of the general order, parts of the total chain of cause and consequence which binds the cosmos together; and to ask for an exception in the operation of natural law, for a single remission of the result in our special favour, would be tantamount to asking for the abolition of law and for the dissolution of the universe."—William Graham, "The Creed of Science," pp. 231, 232.

mechanism has interior and exterior openings which show that Nature is only an agent—a machine. Transcendental power everywhere does the work. Strange that unbelievers are willing to admit in all subjects, except those of religion, that human beings, and even beasts, can by will, or by instinct, at any time, effect not only slight but great changes ; without causing universal change, or setting at nought the due order of cause and effect. Is God less than man, not more to be regarded than a beast ?

Every one of us can act in such manner that the course of nature, though perfectly natural, shall be other than it would had no act of volition intervened. Man forces currents of water, blasts of air, in the direction he wills ; evolves electrical action, produces mimic earthquakes and storms, causes pestilence, famine, war ; and then, by reversal or modification of operation, brings peace, plenty, salubrity. He says to the wind—"Peace," and to the waves—"Be still." By sway of pathological laws, he can save life or destroy it ; can give turns for the better or worse, whether by internal or external action. It is probable that science will enable us to imitate, in some degree control, and in part reverse, many more acts and effects in nature. We may, ere long, sufficiently understand the secret of growth-power, of harvest-power, of life-power, of spirit-power, as to smile at our present want of comprehension concerning the prevalence of prayer. Every man can influence the lives of his fellow-men, and make his own life

> "A noble task-time, and may therein strive
> To follow excellence, and to o'ertake
> More good than he has won, since yet he lives."
> *Altered from Frances Butler.*

2. The laws of nature are the Creator's unchangeable decrees—His standing orders; and the course of nature is that wisest and best direction which, having chosen, He will not depart from. Natural processes have an established order in the world, and to say that He interferes with His own plan, because of the earnest but unwise petitions of men, is to charge Him with variableness and folly. God is ever the same. The first purpose of the Infinite is His eternal purpose.

Answer: Who knows that nature is invariable? Where was man when God laid the foundations (Job xxxviii. 4–6)? Nature formerly was not, it now is, and it will pass away; or the teachings of modern science are not true. To say that never changes which is never at one stay, is not scientific but silly. Nature, moreover, has not been, nor is now at the best; the progress is towards amelioration. We, ourselves, are daily making new applications of old laws; continually detecting new principles; and our science indicates, already, a wonderfulness of wisdom that legislates for the universe. As to God being always the same, in essence, we know; but we also know that the manifestations of Him are not more infinite, as to space and might, than they are in that variety which is so full that it ever pours forth new things. God's purpose, being infinite, is never limited: the Infinite is infinitely various or it cannot be Infinite. Though foresight provides, it is by that wise provision; that all-embracing and accurate adaptation; which ever opens the Hand of God afresh. There is no such thing as the Divine going out of His way to smite a foe or bless a friend. His goings forth are at home in every way. There is no more intelligible explanation of the fact that the steam hammer moulds into a thing of use and beauty the mass of metal glowing hot, red and white, from the furnace; than of the fact that Divine Grace makes the devout heart to glow with the fire of heavenly love. He who measures height and depth, embraces length and breadth, who knows all substance, form, life, intelligence; declares throughout nature—the eternal purpose is infinite, it ever and for ever accomplishes itself infinitely. It not more prepares the paths of the stars, than arranges for the thoughts and wants of intelligent things.

"Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun;
Both speed them to their source;
So my soul, derived from God,
Pants to view His glorious face,
Forward tends to His abode,
To rest in His embrace."

Robert Seagrave.

3. "The Petitioner, if one of the Elect, will gain his object without prayer; if not of the Elect, he will never attain it."

Answer:—Prayer is the appointed mode by which Believers obtain that which is attainable by prayer. Unbelievers do not pray; or, praying, pray amiss.

4. Men, like Maximus Tyrius, say—"Those who work to gain their petitions, will succeed without prayer; and all the more if, by not praying, they show their modesty and faith."

The reply—"To pray is a part of work, work without prayer is not a much higher process than that which could be wrought by horses and asses. The true law is—'Ora et labora:' pray that your work may prosper, work to show that you are not less diligent than devout."[1]

> "Hands are of double office; for the ground
> We till with them, and them to Heaven we raise:
> Who prayerless labours, or without this prays,
> Doth but one half, that's none."
>
> *Dr. Donne.*

The position of prayer, as to our work, is definite. It is the spirit of reverence; the acknowledgment of God, who gives the strength with which we work, and bestows that for which we work. The words or form of prayer are as the outer skin that preserves the inner fruit. Devout thoughts require reverential words: for thoughts die unless they breathe in expression. Love to our fellow-creature is not naked, but always clothed with kindly act and word of affection. The poet rightly sings—

> "He prayeth best, who loveth best
> All things both great and small;
> For the dear God who loveth us,
> He made and loveth all."
>
> *The Ancient Mariner.*

5. Opponents say—"Believers, in a religious sense, are unintelligible; and their soul experiences untranslatable. . . . It is just a possible explanation of the state of soul of all such people, that they are mistaking the real nature and cause . . .

[1] "Qui innocentiam colit, Deo supplicat; qui justitiam, Deo libat; qui fraudibus abstinet, propitiat Deum; qui hominem periculo subsipit, optimam victimam cædit. Hæc nostra sacrificia, hæc Dei sacra sunt; sic apud nos religioser est ille qui justior."—M. Minucius Felix.

there are certain great emotions which the contemplation of nature calls up within us . . . that the religious soul has mistaken for special intuitions of God."[1]

Their difficulty of knowing the secret of a good man's peace is a real difficulty. How can it be anything else (1 Cor. ii. 14)? "Carnal men cannot do spiritual things, nor spiritual men carnal things; just as faith cannot do the things of unbelief, nor unbelief those of faith."[2] We are, however, willing to have our intuitions of God counted natural: for they indeed belong to the Highest Nature.

> "'Tis sweet to think our path-besetting ills
> And trials are from Thee, who lovest us,
> And knowest, and thereby unto Thyself
> Would draw us, waiting for our love."
>
> *The Christian Seasons.*

The love of God in us is like that great power which often affords us an exquisite sight—"All the inanimate world turning gently to the sun, day by day; every bud, leaf, twig, making its little approach to the light; and all nature, like one sunflower, bending slightly forward in supplicating attitude;"[3] are a symbol of the love of God drawing the faithful to Him. God's love is the great beneficent secret of the world,

> "And not the lightest leaf but, trembling, teems
> With golden visions and romantic dreams."

Nevertheless, our joy arises not from the sunshine merely, nor from the scent of flowers; consciousness of the Divine Personality, and of our access to Him, is the spirit of gladness, and we interchange living trust with living love. The Personality of God, the mightiest of all personalities, not confined by any mechanical limitations, or human definitions, moves our heart by many influences, and touches the springs of thought and emotion in many ways. It is a life within our life, conveying both the likeness and power of Divinity. What Christian knows not, that when any mist arises of earthly trouble the sunbeam of sacred hope catches and paints it? Clouds then take the glow of beauty; and the brightest smiles

[1] "The Creed of Science," pp. 369, 370: William Graham.
[2] St. Ignatius, "Epistle to the Ephesians."
[3] "Companions of My Solitude," p. 199.

of the heart, like the rainbows of heaven, are born of its tears. No wonder that unbelievers are amazed: for their gospel of science, their gospel of culture, enlarge the intellect all it may, and make the taste sensuous all it can, awakes no purity, no sacredness. We, moreover, utterly deny, that holy influences are so indefinite as to be untranslatable; and so vague, as to be unintelligible. Our soul's experiences are not less real than are physical sensations; and the work of our spirit can be made as clear by the masters of sacred thought, as are those which the scientist calls—"natural processes." Mechanical power is pressure acting through space; is that better understood than the fact that the love of Christ, coming from Heaven to earth, constrains us? If an attraction, resembling gravity, may be produced by vibration in the particles of bodies; may not an attraction, evoked by exciting the vibrations of sympathy in our hearts, draw us to God? The great sun has received power to fill and swell our veins, warm our hearts, and open free course for thought in our brain; is this more translatable into knowledge than the other fact—that as the tiniest flower that grows pulls the sun somewhat nearer to itself; so the lowly Christian draws from the Divine Source of Light, warmth, lustre, blessing, every healing and helpful influence?

> "Not to understand this treasure's worth
> Till time has stolen away the slighted good,
> Is cause of half the poverty we feel,
> And makes the world the wilderness it is."
>
> *William Cowper, The Task*, bk. vi.

6. The prayerless ask, with some degree of scorn—"Does an all-wise Father, whose knowledge and resources are inexhaustible, need to be told of His children's wants, and urged to supply them? Is He, like a weak man, turned this way and that by mere entreaty? Will He do more for a cringing suppliant than for one who does not supplicate? If it be right that man should have, will not God give without a petition?"

The Master of Prayer said long ago—"Your Father knoweth what things ye have need of before ye ask;" so that prayer is not for information of the Divine Mind, but is the Divinely appointed means by which we commune with God;

it was called of old, "a climbing up of the heart unto God," *Ascensus mentis ad Deum.* In carrying to Him our wants, we know them better; and, in the School of Petition, we acquire discretion; and during the waiting acquire a capacity to receive in greater fulness.

> "The work began when first your prayer was uttered,
> And God will finish what He has begun.
> If you will keep the incense burning there,
> His glory you shall see, sometime, somewhere."
>
> *Robert Browning.*

Far from the character and resources of God rendering prayer superfluous, they are the warrant for every believer's recourse to Him. Just because He is our Father, and knows our wants already, we come to Him. Were He not all-knowing, of what avail were our recourse to Him? and the promise of help is not to the wanters—too proud to seek; but to the seekers, that they shall find. He is not an expedient, contrived to explain the beginning of creation: He is a Person, and we go to Him as children to a loving Father. The Father knows all about his children, what is good for them, and delights in their access to him.

Our Father knows our necessities, and because we are sure of that, and of His will to supply them, we pray. He will give, because He is so good; but His goodness wills that we shall not be merely His creatures, subject to an Almighty Power, but be His children; who, by access to Him, shall know of His mind—His heart; and giving us almost everything without the asking, He will have us, by asking, so acknowledge Him, so discipline our wills, so educate ourselves, so strengthen ourselves, that we may co-operate in His work of overcoming evil with good:

> "For so the whole round earth is every way
> Bound by gold chains about the feet of God."
>
> *Lord Tennyson, The Passing of Arthur.*

The enemies of prayer, who speak of mean suppliants, are not aware that personal influence is the most marvellous of powers. It is as much greater than mechanical force, as life than death, as mind than matter. When it works by love, the commendation of it is intrinsic excellence. Divine Personality

thus works. Of course, if God is a mere power, an infinitude —not Infinity, eternity—not the Eternal, there is nothing in such a god to touch our heart: we might as well pray to a word in the dictionary; but He who is a Person, in the highest sense of self-knowledge, will, freedom, love, not only wins and transforms our hearts; but is, also, Himself touched by the needs and emotions of our spirit. The secularist, the atheist, the positivist, is only scientific up to a certain point in the lower sciences; we must lead him to know that true science is a living thing that has its existence by the life of a Living God.

When our personality is in contact with the Divine Personality, our emotions and needs open more freely in the intercourse of love; and then, Divinity touching the springs of our life, they are taken up into the web of His government; and, thus, even our sigh is a prayer, and our prayer is power. This is scientific in the highest degree: for as nature is ever responsive, even in lowest depths, to physical influences; there is a corresponding and answering reality in the Heights; all things work, and all things work together (Rom. viii. 28). This Elijah knew: he did not pray to the little cloud, nor to the sea whence it ascended, nor to the sky in which it floated, nor to the electric influences pervading and surrounding; he prayed to the Living God. Every lowly man, every sorrowful man, every lonely man, knows—

> "Had not his poor heart
> Spoke with That, which being everywhere
> Lets none, who speaks with Him, seem all alone,
> Sure he, poor man, had died of solitude."
> *Lord Tennyson, Enoch Arden, slightly altered.*

Those who are now facing the consequences of their folly in ceasing to pray, grow less conscious of sin, become blinded as to the holiness of God, and deaf to the voice of their conscience; and had they Gygës' ring, enabling them invisibly to do whatever they will, would soon manifest that the prayerless man is a godless man, on the way to become the Devil's man. Not to pray is—

> "The little rift within the lute,
> That by and by will make the music mute,
> And, ever widening slowly, silence all."

7. Men who think that they can do very well without prayer, and who—instead of appealing to the Great Spirit, whose love and power and wisdom rule the worlds—worship themselves and their own prudence; for men must worship, must call upon something; thus argue—In wars, the different nations ask for a victory, every one for itself. As to weather, one for his crop would have rain; another sunshine. As to trade, the seller sells "dear;" but the buyer wants it "cheap." As to navigation, this wind is sought by that sailor; and another is prayed for by one not less devout. Not even God can answer prayers that contradict one another. You cannot pray away the Cattle Disease, nor avert the consequences of an unwise war, nor restore health that folly and wrongdoing have destroyed.

No, perhaps not, in the sense you mean; but He who prays is not likely to be the wrong-doer; he will endeavour to prevent an unjust war; guard by cleanliness and prudence against disease; be willing to live and let live as to trade, as to harvest; and, so far as possible, abides in peace with all men. Spirit acts upon outer things, and outer things act on spirit. Thought enlightens the conduct of one man, and he raises the love of a whole population: they become brighter, more intelligent, more moral. The sewers of life, so to speak, are cleansed; the springs of life—being altered, alter the physical course of things; and thus are won for the body those gifts which only the truly thoughtful, the spiritual seeker, can obtain.

> "Comforts, yea! joys ineffable they find,
> Who seek the sacred pleasures of the mind:
> The soul, collected in those happy hours,
> Then makes her efforts, then enjoys her powers."
> *Slightly altered.* *Crabbe, The Borough,* Letter xxiv.

There is more inspiration than unbelieving men know of. God inspires our thought, guides our will, then we lead others aright. The mind of the physician is directed, and the patient is saved. To the general, prudence is given, disastrous defeat is evaded. To the mariner—skill is vouchsafed, he weathers the storm. For the shipbuilder—honesty and truth, and well-directedness of labour, are at hand; the vessel, he sends forth,

can safely do business in the great waters. So God, in answer to prayer—sometimes by miracle, mostly by the guiding of human will; and, not less by control of the succession of events; amends the fates of individuals, and ameliorates the fortunes of nations.

As to the contradictoriness of prayers, there is no such thing. Do not these opposers know what law means? They speak often enough of law, as were it against prayer; whereas, the Law of the Spirit, which rules all real prayer, is for every man—"Not my will, but Thine be done." Moreover, contradictory prayers are conciliated. The relation of things to men, of men to one another, and of all to God, is arranged. The complications arising from that action in nature which is by physical necessity, and the action issuing from human freedom, are fitted into a system of such vast interpenetration that evils are as a bridle to turbulence; pain is a monition; the work of patience evokes the skill of experience; and failure is Adversity's School, where the teaching insures greater success. Any way, God's bounty is not a scanty spring in the wilderness, where thousands strive for water, and only the strong prevail; but a full flowing mighty river, with more than enough for all. To every believer is a message—"All that I have is thine." By this largeness of bounty, and the conciliating influence of the Holy Spirit, the wrongness and waywardness of human petition are made to subserve a greater good than the blessing craved. The desire of his eyes may be taken away with a stroke from the man who, in his heart's love and petition, had wandered from God. Instead of health, sickness may be sent; poverty, in place of plenty; and war, for peace. What then? The prayer was most heard when most denied.

> "So have I dreamed! It is no dream but true!
> That praying souls are purged from mortal hue,
> And grow as pure as He to whom they pray."

8. "Even in that case," says the opponent, "prayer is so uncertain, sometimes bringing the very opposite to the asking, that it is better not to pray."

Reply:—Prayer is not uncertain. Faith is never sent away empty. It is a poor reason for ceasing to pray: not

having the thing asked for, but something better. "Continue instant in prayer," and

> "When prayer delights the least, then learn to say,
> 'Soul, now is greatest need that thou shouldst pray.'"
>
> *Archbishop Trench.*

9. "Prayer is apt to weaken self-reliance, by leading man to expect from another that which he ought to do for himself."

Answer:—Experience shows that the most self-reliant of men are the most prayerful. That self-reliance which aims at doing without God, is deficient in self-respect—as reducing the measure of a man to that of a beast; and is not so much reliance on man as defiance of God. Praying men are of all men, with few exceptions, those who make best use of means.

10. "In any case, if prayer was largely answered physical laws would be subverted; and no reliance could be placed on the fact that as a man sows, so must he reap. The result would be disastrous as to the prosecution of art and science, by perverting skill and diligence into credulity and sloth."

The answer is—Christians are not fools in the asking, nor is God unwise in the giving. The universe has been created for a Divine purpose, and is governed by a twofold operation: 1. Physical laws, acting of necessity; 2. Spiritual principles, efficient by the voluntary co-operation of free intelligence. God unites and diversifies these in such manner that the succession of physical events is not so invariable that the world of matter is apart from Him; and spiritual principles are not so dominant that matter, in every case, is subordinated by finite mind. Thus, by that due adjudication, only possible to the Almighty, law rules, yet freedom prevails. We repeat—besides the material process of nature, ruled by physical force, is a not less real spiritual system. These are not independent of one another. They interpenetrate, and the interpenetration is not by confusion and contrariety, but by a matchless, mysterious, glorious contrast.

We discern the same truth as a factor in the co-ordination of forces. Sometimes, force seems simple, belonging to one

sphere; at other times complex, modified by both. Work and worship, matter and mind, necessity and freedom, all effectuate Divine Will. In that effectuation every particle of matter acts with a force that is felt throughout the universe; and every thought of every human being, not less certainly, affects man, sways nature, and—we speak reverently—influences God. In the material process, the forces of the world converge and diverge in every point of space, in every particle of matter. In the spiritual system, the hairs of our head are numbered. He who knows something of the poise in the cosmos, and that despite the seeming reckless waste in nature οὐδὲν μάτην ἡ φύσις ποιεῖ, "nature makes nothing in vain," will find no difficulty in the fact that prevalence in prayer is not a perversion but a confirmation of nature; and that neither in nature, nor in grace, is one jot or tittle made for nought.[1]

11. "Seeing that an unchangeable God determines, in His foreknowledge, what He will do, and that without any suggestion from us; it is useless to pray, and the height of presumption to think that our prayer will change His purpose; whether we pray or not God will do just the same."

Reply:—How do you know that? Is it not a fact that though the poise of worlds does not seem capable of subversion by any natural force; yet, every force, however small, tends to preserve that poise; and, at the same time, affects the tiniest atoms wherever they are? If so, prayer, being a force amongst the other forces, is certainly a factor in the universal sway. There is the same exactitude of law in the moral and spiritual world: prayer is the interchange of the creature's living trust with the Creator's living love. It is a voluntary appeal, and will have a voluntary reply? If the imploring agony, if the enthusiastic affection, if the adoring energy of reverence, precede the blessing of comfort, the return of love, the bestowal of honour, and the act and the re-act are signal and counter-signal in a mighty physical and spiritual teleological plan,

[1] The tie that binds the forces and substances of the universe into unity, is that Energy which gives them being; and they, thus bound, condition that by which they are ruled. This physical law is a force in the spiritual world: for Scripture reveals that the actions of God to men are conditioned by the actions of men to God.

then surely there is grandeur in prayer? Are not they presumptuous and profane who, by refusal of homage, palter with the Almighty?

Prayer is a part of God's plan; a spiritual and physical process in us which effectuates vast changes in us and in the world. Answers to prayer are not after-thoughts, they are threads in the loom of Providence, they are the procuring and effectuating means of doing what God intended to do: to do, if we pray; not to do, if we neglect to pray. The power, the wisdom, the love, appointing prayer as a disciplinary means in us, make it an effectuating process by us: one of the best things we can do is to pray, one of the worst is—not to pray.

12. "The Universe being Physical, and Prayer Spiritual, Prayer cannot have the least effect: for Matter can only be affected by Mechanical, or Material Force."

Reply:—It is not proved that any force in the world is mechanical or material.[1] On the contrary, matter is the vehicle of force, and force is neither more nor less than a localizing and a differentiation of Energy—the universal Ruler.

Not only so, prayer is a natural mode of exciting thought, will, and action in men; and men are the cause of very much of the good and of the evil in this life, they even alter the course of nature; so that prayer greatly takes effect in nature through human wills.

13. "The Universe is Governed by Law: how can Law be maintained if ignorant and capricious men can suspend, or turn aside, or break it, by capricious Prayers?"

> "Some say that in the origin of things,
> When all creation started into birth,
> The infant elements received a law,
> From which they swerve not since . . .
> . . . . . Not afraid, it seems,
> To span Omnipotence, and measure Might,
> That knows no measure."
>
> *William Cowper, The Task*, bk. vi.

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[1] "The molecular physicist is taking the ground from the materialist by showing that matter is inert, and that material structures require the co-operation of a finer medium, the ether."—"The New Truth and the Old Faith," by a Scientific Layman, p. 300.

No one expects that the prayers of caprice or ignorance will be answered. All prayer is presented for acceptance, or correction, or denial, by Divine Wisdom and Power.[1] We do not pray to one God against another God. As for the maintenance of law, that is always by the equilibrium of contraries; and within every contrary is a whole legion of further varieties. There is no unchangeable order, no invariable sequence, anywhere.

Men who assert that the laws of nature are those formulated antecedents and sequences, which show that the same cause is always and everywhere, in the same circumstances, followed by the same effect, forget a much greater truth: that though Divine Wisdom has arranged this, so far as concerns our daily intercourse with one another, and our comfortable use of nature; no material agency is ever, for any two moments, in precisely the same circumstances. Every man in the world, possessing real science, knows—"The same cause is always producing different effects." It is one of the hardest things in experiments to obtain precisely the same results. Solidification, liquefaction, explosion, result from a difference scarcely to be detected between the changed and unchanged state. Crystallization originally proceeded from combinations which had never till then existed. Vegetable and animal life, intellectual and emotional processes, however slowly originated, were not by an unvarying sequence; but by successive changes in which the effect was always greater than the apparent cause. If it were not so, there could be no real ameliorative progress. Differentiation of energy and redistribution of matter sometimes effectuate surprises; sometimes work by inappreciable differences, but there is always a difference. Conservation acts by distribution of forces, every one of which differentiates in every act of development, and thus there is a continual coming in of new things.

When, in our most accurate investigations, we have

[1] "The idea of Divinity is apt to get separated from the life of nature, and imagining our God upon a cloudy throne, far above the earth, and not in the flowers or waters, we approach these visible things with a theory that they are dead, governed by physical laws, and so forth."—Ruskin, "Modern Painters," iii. p. 182.

endeavoured to exclude all disturbing influence, we are compelled to make allowance for many known and unknown disturbances. The most carefully obtained results are only approximate. Every astronomer, every man versed in atomic philosophy, knows this. Law being the conciliation of contraries, the equilibrium of adverse forces; it is, therefore, also the conciliation of human hopes, wishes, and acts, with nature's course and God's Will. Hence, as the heart of things is a Living Power of Righteousness, this Righteousness unfolds more towards natures desiring to be righteous, and is ready with response when and where response is sought, making itself known to men by truth and love. The claim of suffering is enhanced when the sufferer, being a creature, implores aid from the Creator; and a dependent who denies his dependence, by refusing to pray, provokes moral disapproval. To refuse the homage of prayer, is to fail in acknowledgment of the Godhead. If a man has a right to Divine aid when self-help is in vain, it is certain that if unbelief refuses to ask, the folly will entail loss, and the sin will bring punishment.

14. "If prayer had any real dynamic influence the effects could be measured and tabulated."

Reply:—So many things have to be considered concerning the whole plan of God; and the petitioner's state of mind, of heart, of need; that incalculable elements, quantitative and qualitative, are present. Chubb alleged the failure of prayer for kings as to their morality.[1] Galton endeavours to show that though—"Grant the king a long life"—is a frequent and common prayer, no effect follows: royal lives are briefer than the average duration.[2] Neither case is to the purpose. Kings are specially tempted, and the circumstances of their life greatly differ from those of ordinary men; but it may be fairly argued that as prayer for the king makes subjects loyal and establishes the throne; therefore, royal lives are longer than they would be if no prayer was offered. Has it not always been thought that the prayer, the piety, the faith of Gustavus, the great Swedish monarch, and of his soldiers, so confirmed their valour and skill that victory was almost easy?

[1] "Posthumous Works," vol. i. pp. 279, 280.

[2] *Fortnightly Review*, New Series, vol. xii. p. 126.

Is it not counted a fact, that Cromwell's Ironsides were made invincible by prayer and faith? The clergy, as a class, pray most, and are amongst the longest livers, though exposed to infectious diseases, to the many anxieties of great position and small means, to continuous mental and emotional strain. Even supposing the efficacy of their prayer to reside in the evoked prudence, temperance, and peace of mind, so conducive to longevity; that, of itself, is proof. We cannot believe that manifold good arises from an essentially delusive practice: therefore—

> "Work, as if thou hadst to live for aye;
> Worship, as if thou wert to die to-day."
>
> *Tuscan Proverb.*

15. Another objection—"Nature acts regardless of consequences: the missionary ship is wrecked, lightning smites the church steeple, the child at prayer is stricken, and the wicked man escapes;"

> "She sees with equal eye . . .
> A hero perish or a sparrow fall,
> Atom or system into ruin hurled,
> And now a bubble burst and now a world."
>
> *Essay on Man.*

Were it otherwise, men would pray and not work: the two must go together. The devout scientific man, other things equal, will have a truer, a more energizing power than the undevout; a more real and effective piety than the ignorant. We have to find out God's will in nature; and this will, however mysterious the fact, may be furthered or hindered by our own. Generally, nature gives warning of evil; and probably, all that is adverse to life, whatever is against us, may be made to work for us. As a rule—"the useful is noble, and the hurtful base."[1]

Another reason for the apparent regardlessness of nature is: that, by real knowledge of nature, by use and control of it, we are to act as God acts. A piece of art is valuable in measure of the intelligence of the observer, and of the time, labour, and skill of the author. The cathedral is a costly

[1] Τὸ ὠφέλιμον καλὸν, τὸ δέ βλαβερὸν αἰσχρόν.—"The Republic of Plato," v. 457.

production of many arts, guided by superior skill. "Stone-masons collected the dome of St. Paul's, but Wren hung it in the air." The doing—united forces that differ, set in array those that agree; and then, out of the agreement and diversity, effected that consentaneousness which stands before us in the goodly structure. The law of prayer is from the God of nature: the command is—"Thou shalt not be ignorant:" by ignorance is error. Not even the fruit of wisdom must be plucked unripe.

By the union of prayer and work our life is made sublime. When every soul prays—"Lord, teach me the art of patience while I am well, and give me the use of it when I am sick;"[1] when our scientific men are saintly, and our saintly are scientific, the earth will become that goodly place where God's name is in men's foreheads—in all wisdom; where the love of Christ is in men's hearts—in all goodness; where the truth of the Spirit is in men's consciences—in all purity and truth; then darkness will be light, the crooked made straight, and all the water of life be sweet. Then we shall know the full meaning of what Sir Isaac Newton said—"Nature is the Almighty's sensorium."

No mere machine, not even a God-formed one, can effect or express all the purposes of infinite Mind. There is that even in the human spirit which cannot be transferred to matter. Pliny said of the painter Timanthes—"Something more was understood in his works than was painted; and when his art was at the highest genius was beyond the art." All noble poetry has a beautiful undercurrent of meaning in every word. Lord Lytton observed truly—"There is one very peculiar characteristic in all genius of the highest order, namely, even its loftiest attempts impress us with the feeling that a vague but glorious something inspired or exalted the attempt, and yet remains unexpressed." Much more is this necessarily the case with a Divine Mind. Creation is only part of God's beautiful thought manifested in nature. Redemption is part of God's merciful thought, realized as redemptive nature obtains capacity to receive it. Glorification is God's thought perfected in a transformed and exalted nature.

[1] Fuller.

It is our privilege to co-operate in this grand work by that continual effort of body, soul, spirit, which makes our whole life—one act of prayer.

16. Prayerful men, though aware that truth seldom thrives the worse for unreasonable opposition, cannot but be angry with those who pretend to scientiate themselves out of the most happy and useful truths with which man has concern.

> "Most of all deceived :
> . . . Dropping buckets into empty wells,
> And growing old in drawing nothing up."
> *William Cowper, The Task*, bk. iii.

Their intellectual power is an Ahaz sort of spirit, that with pretended humility (Isa. vii. 11–13), but wilful disobedience, will not ask, though bidden, and says—"God, if He helps at all, will more readily help those who do not supplicate, than grant the petitions of impatient and selfish men for special favours."

The reply is—Impatient, selfish men, either cease to pray ; or become patient, unselfish, and reverential. True prayer is never useless. Apart from every other answer, there is a blessed reward in heavenly calm, repose, and enduring strength. The soul becomes as a clear placid lake, and represents the face of Heaven above. Continuance in prayer invariably improves our disposition ; and then—we know not how, but, certainly, the happiness tends to the well-being of our external conditions. The very same words, the very same work, the very same circumstances, are very different when prayer opens the heart's windows Godward.

> ". . . A dayspring shines on me
> Brighter than morn's ethereal glow ;
> And richer dews descend from Thee
> Than earth can know."
> *Charlotte Elliott.*

As for God more readily helping those who do not pray, that can be said only by those who know not what prayer is. In one sense, prayer is the mighty, faithful, fervent utterance of a mighty need ; the pressing out of darkness into God's own light. In another sense—

" Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of the eye
When none but God is near."

James Montgomery.

If it is right to have holy wishes, to yearn for union with the Almighty, for freedom to do His will, for enlargement of our means to do good, for more strength in His cause, for many benefits to befall our fellow-creatures, it is no less right to utter them: for, spoken or unspoken, both are prayer. If we are not to pray, all mental efforts to know, all heart exercises in love, must cease. Why strive for anything? if good for us, it will be given. Why labour for food? God will surely feed His own! He who will not pray, is neither mindful of himself nor of God. His love does not meet the love of God, and because of their not meeting, the Holy Spirit cannot weave Divine Love with the human, and the human dies. Not to pray, gives up all faith as to the universe being ruled by a loving spirit of wisdom and purity, seeking discourse with our reason and interchange with our affection. Not to pray, is to call Jesus false, who assures us that He knows precisely the reception that prayers have in Heaven. Not to pray, is the folly of him who needs everything, yet turns aside from Goodness itself. How shall the brightness of Divine Wisdom shine in us if, of set purpose, the windows of our soul are closed? If there is nothing in Heaven that responds to our reason, to our yearning, to our love; reason and faith are both as nought. We scornfully reject the pitiful sophistries of prayerless men. Our common faith, our common sense, repudiates them.

The moral effect of prayer on the heart and mind, even of those who are not habitually and truly devout, is worthy of thought: it strengthens the good in them, and weakens the evil. Imperfect prayer is greatly better than no prayer. The people who pray for their rulers will be more loyal, peaceful, and happy; and those rulers will govern more readily, wisely, and live longer, than where prayer is not made. The physician who prays for his patient, who enters a sick-room with a sense of Divine help, who wisely and cheerily leads the afflicted to

look hopefully to a Divine Healer, will effect more cures, and win more love and confidence from those he heals, than the prayerless practitioner who regards neither God nor man.[1]

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from Home,
Lead Thou me on.

* * * * *

"So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone."

John Henry Newman.

Verification of Prayer.

"Of what an easy, quick access,
My blessèd Lord, art Thou! how suddenly
May our requests Thine ear invade!

* * * * *

If I but lift mine eyes, my suit is made:
Thou canst no more not hear than Thou canst die.

* * * * *

I value prayer so,
That were I to leave all but one,
Wealth, fame, endowments, virtues, all should go;
I and dear prayer would together dwell,
And quickly gain, for each inch lost, an ell."

George Herbert.

Prayer is communion with God: the interchange of living trust for living love, a voluntary request for a voluntary answer. It is the energy of vital, mental, moral appeal to the Giver of all good, for a blessing. The measure of efficiency is capacity to fill human empty vessels with the rich stores of Divine fulness. "Prayer is that blessed messenger between Heaven and earth, holding a correspondence with both, and by a happy intercourse and sure conveyance carrying up the necessities of the one, and bringing down the bounties of the

[1] "Always pray for your patients."—"Memoir of James Hope, M.D.," p. 51.

other."[1] Man applies, God complies. Prayer is the recourse of want to fulness, of the sinner to the Saviour; it is not eloquence, but earnestness; not mere elevation of mind, not an act of memory, but the heart's approach in contrition, in love, in trust, to the Almighty. It is the misery of sin finding comfort and mercy in the Holy One. It is the dying one coming to the Living One, the cry of drowning Peter—"Lord, save: I perish." The lowly, the ignorant, have access to Divine Majesty: not once in a lifetime, not for a few moments on a stated day, but every year, every day, every moment.

"God, the Father Almighty!
By the Redeemer's
Sweet intercession,
Hear us, help us, when we cry!"

Bishop Reginald Heber.

Prayer is the grandest act of human nature; that by which the weakest avail with the Mightiest; that influence, even of a child, which sways decisions in Jehovah's Council Chamber, God calls the sigh, a prayer; makes the prayer, a power; and places in the hand of that power the key of all His stores. Prayer, like God, is ubiquitous: independent of time and space, launched into eternity and infinity; if lost in Heaven, only lost in praise—a higher and more joyous form of prayer. Every effort of man, made in faith, rightly regarded is a working prayer; even a wish, not yet in simplest form of speech, is prayer;

"Prayer is the soul's sincere desire,
Utter'd or unexpress'd;
The motion of a hidden fire,
That trembles in the breast."

James Montgomery.

In every place, where prayer is offered, God is. In every heart, where prayer dwells, God abides. In the smoke and flame at martyr's stake, in Jerusalem's costly Temple, the fisherman's hut, on the shores of Gennesaret, in the assemblage of disciples where Pentecost had beginning, in the field where Isaac meditated, on the stone where Jacob slept, by the brook of Israel's wrestling, at Gethsemane as the Redeemer prayed, God was present to help and save.

[1] "Sermons," vol. iii. p. 384: Robert South, D.D.

". . . More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain, Godward, night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Morte d'Arthur, slightly altered.

This vast experience and exercise of the beneficial effects of prayer are a verification by millions as to the promise of God—"Concerning the works of My hands command ye Me." Verification is the operation of testing the equation of a problem, to see whether it expresses truly the conditions of a problem. In scientific matters we verify not without trouble, nor by one attempt, we vary the conditions of our solution: so exactly in prayer, the prayerful man verifies, not without many a struggle, sometimes not without disappointment, under all sorts of circumstances, at last with a complete satisfaction to his mind of the power of prayer; nor without a certain satisfaction to others, who see in the lives of those who pray some results of prayer. The return of prayer is as Noah's dove with an olive branch of peace; or as an angel to comfort, to feed, to deliver. Believing prayer always obtains the gift desired, or something better; and every delay enlarges the coming blessing. Proof, however attested, is not accounted proof by the unbeliever: "The things of the Spirit of God are foolishness unto him" (1 Cor. ii. 14). God testifies, good men speak of what they experience—

"A vision in the heart of each
Of justice, mercy, wisdom; tenderness
To wrong and pain, and knowledge of its cure;"

but the unbeliever says—"I see not, hear not, know not." The pure hearted and lowly, amidst poverty and crushing labour, read God's Word with sparkling eyes; and pray with a loving heart so that, even with little understanding they are wise; but the unbeliever says—"It is nought." Christ appears, the symbol, on earth, of God answering prayers in Heaven; and says—"No father need ever hesitate

to pray for a son possessed with some evil spirit; no mother should shrink from pleading for a daughter grievously vexed by a devil; let men pray for all men, for themselves, and against all evil;" but the unbeliever nails that Christ to the Cross, and will not pray.

The unbelief has a history. On the human side, men repress promptings to holiness, and cling rather to things of the earth, and of the flesh. The earthly in them gravitates to the earth: the stagnation resulting, is secularism. The animal appetite is always fleshly; and has not only the tendency to localize delight in selfishness, but to lower it into a mere exercitation of organ and function. If this be not amended, by causing the reality and vividness of pleasure in the fleshly creature to be extended into pleasurable thought and emotion in the Creator; men become sensual. The outcome is, the profligacy and indecency seen in ancient life and worship; and that thinly disguised cultus whose true character was revealed in France's great revolution; when, professing to adore the goddess Reason, men worshipped—a strumpet. By men, so degraded, true nobility being lost; as to the Bible—nothing is believed; as to that not in the Bible—everything is believed; as for religion, they will none of it; in whatever is superstitious, they are credulous. Thus nature avenges herself. In the age of Tacitus, when men had lost faith in the gods, they believed in astrology.[1]

On the Divine side, the history is not less known. The higher faculties—by which they might approach God, and become more Godlike—not being used, degenerate and are aborted. Whatever witnesses of God, they regard—not as a rudimentary organ, telling of faculties to be advanced; but as

[1] Tacit. Hist. i. 23.

The following refers to the period a little before the great French Revolution:—"Telle était la singularité de ce siècle qu'au moment où l'incrédulité était en vogue, où l'on regardait presque tous les liens comme des chaînes, où la philosophie traitait de préjugés toutes les anciennes coutumes, une grande partie de ces jeunes et nouveaux sages s'engouait les uns de la manie des illuminés des doctrines de Swedenbourg, de St. Martin, de la communication possible entre les hommes et les esprits célestes, tandisque beaucoup d'autres, s'empressant autour du bagnet de Mesmer, croyant à l'efficacité universelle du magnétisme, étaient persuadés de l'infaillibilité des oracles du somnambulisme."—"Mémoires ou Souvenirs et Anecdotes," par M. le Comte de Ségur.

useless, and to be utterly disregarded. Then, mental and moral laws being exact as are the physical, they lose the Divinity of intelligence and of morality. So lose, that some of them assert—"We have not, and do not wish to have, any consciousness of God, any sense of a future judgment, any desire for Heaven, any fear of Hell." This degradation, by what we call "heredity," is transmitted to broods of families of almost irreclaimable unbelief, and vice, and misery. This degradation, even in one lifetime, can so unmake the divinity in man that he shall only have "vile affections;" give himself up to what is "against nature;" become unseemly; and publicly announce that he is only a clever beast—without a soul, without a God (Rom. i. 20, 21).

> ". . . All his hopes
> Tend downward, his ambition is to sink,
> To reach a depth profounder still, and still
> Profounder."
>
> *William Cowper*, *The Task*, bk. v.

The most effective proof of the beauty and power of prayer is that presented in the life of one who lives as he prays: contrasted with that life which has no Divine sanction as to purity, and to which grossest evil is no sin. Such a low nature is thus described—He "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

Turn from the carnal or aborted man's degradation, to the spiritual man's grandeur. He judges the world, discerns the things of God, receives the mind of Christ, will judge angels, and possess all things (1 Cor. ii. 15, 16, iii. 21–23, vi. 3; Rom. viii. 28). There is no doubt of this. Christ said long ago on our behalf—"We speak that we do know, and testify that we have seen" (John iii. 11). The spiritual state is an excellent glory. We are not to measure it by our worst hours, or feeblest motion; but mark its capacity for goodness and truth, its height of feeling as to God, its power to lay hold of eternal life. Devout life, in the initial or embryonic condition, is often despised by those whose natural and mental life is highly developed; but, even then, it is not less superior to a

carnal state, than is organic matter and force above non-living matter and force. A prayerful life is the highest: no mere animal is capable of it. Man does not differ so much from the animal, after all, by the difference between reason and instinct, as by the fact that man prays. The animal, as Addison, in the *Spectator*, observed, shows no signs of devotion to Him who made him. As affording consciousness of communion and of power with God, it is the highest conceivable earthly condition. It is the beginning of something supremely good. The faculties, we use in it, are susceptible of wonderful development. The fruits of the Spirit will culminate in highest rule (Gal. v. 22, 23; 1 Cor. xiii.). There is partial accomplishment already. That Life, the model of all true life; that Man, the type of good men; has interpenetrated, vivified, moulded, and elevated nearly every element of our family, social, and political system. Christ, "the holiest among the mighty, the mightiest among the holy, lifted with His pierced hand empires off their hinges, turned the stream of centuries out of their channel, and governs the ages."[1] Wicked men even are restrained by an influence of which they are unconscious, and those of them, who pretend to goodness, receive whatever light or power they profess to have from Him whom they refuse to own—whose life was a life of prayer. All this tends to a greater fulness: for as the present grew out of the past, the future is fruit of the present. The power beginning and continuing this life of prayer, is of slow process in most men; but in Christ it sprang, as with a leap, to perfection. Between the human mother and the Divine Son intervened infinitude: which God alone could span by Incarnation. Christ came not by many adjustments of many lives, but by Divinity of Birth. He is unique in the history of the world. Adam was unique as a living soul; Christ is unique as a quickening Spirit. He was clothed with humility; and, as He, so are we in this world. He will come again in glory and majesty: we shall see Him as He is, and be like Him. The spiritual life, the life of prayer, is wonderful in glorious results.

Now, though we may not be able to make the natural man

[1] Jean Paul Richter, "Über den Gott in der Geschichte und im Leben. Sämmt Werke."

understand the spiritual state, nor persuade him that prayer is the grandest act of human nature, it is by pleading with him, and by putting the truth before him, he is to be enabled to say—"Whereas I was blind, now I see."

We will show that prayer is part of the very framework of nature, and the breath of devout life.

An Attempted Proof—Prayer is Universal.

Prayer is so general, instinctive, intuitive, that we find the germs of it even in animals: at least, so far as to serve as an illustration in poetry, whether human or divine. "The young lions roar after their prey, and seek their meat from God" (Ps. civ. 21). The cry of want, the call of anguish, even mute appeal for help; go yet further, the flower drooping its head, languishing for rain or sunshine; are those exhibitions of want which nature oft enforces from the needy ere giving the required supply.

> "Into the blithe and breathing air,
> Into the solemn wood,
> Solemn and silent everywhere!
> Nature with folded arms seemed there,
> Kneeling at her evening prayer!
> Like one in prayer I stood."
>
> *Longfellow, Voices of the Night.*

We do not, by this, reduce man to a flower; yet he may profitably consider the lilies of the field. The feelings of an animal, whether of distress or terror, are simple; and, having no reason, an inarticulate cry affords sufficient vent. Prayer, in its lowest form, is the cry of want, is an appeal for aid; but man, being reasonable and of complex emotions, does not cry or pray inarticulately; he pours forth the reasonable language of distress, of craving, of fear, of hope, that corresponds to his vaster nature. The mother, who has lost her young, wanders moaning, and looks for sympathy. The bitter cry of a hunted animal is for rescue, is an appeal for help. The animal's cry gives physical ease. Why does it give physical ease? If even so, and no more; it should not be restrained. Man, of larger discourse, is not to be made of less capacity and comfort by

stifling that which not only yields physical ease; but should be regarded as a part of the nature of things; as belonging to the constitution of nature; as appealing to that on which nature depends. We are not dealing with shams, but something very real. The languishing and groaning of nature are not in vain. Every cry of distress has some large meaning. As for men, their yearning after truth, the search for a richer and larger good, is prayer; and he who withholds it from God is false to nature, is disobedient to Revelation, and will be condemned out of his own mouth, and by his own heart.

Prayer is a Principle in the Mystery of the Universe.

Do we mean that animals pray? No—not in conscious homage to God; but we do mean that, as there is in nature an unconscious seeking for relief; and as there is in the more intelligent creatures a conscious seeking for relief; and as the whole of nature is connected with every part, and every part with the whole; there is everywhere—that which makes the seeking of the lower to the higher—a great principle in the Mystery of the Universe. Is it not a pleasant thing to take our cares, and doubts, and griefs, and weakness, to a man strong and wise and good? Enwrapped by his heart, we are warmed and inspirited. His power, his sympathy, makes us feel that we also are men; and, despite suffering, will do and dare. When we betake ourselves to God; when we are sensibly disentangled and at liberty from the bonds and snares which held us to the earth; we find that, in so betaking ourselves to Him, He takes us to Himself. Then a new energy is ours, the energy of the Holy Spirit, a working force. We ascend out of darkness into an upper region of light. As we continue in prayer, we are more connaturalized day by day: we are at Home with our Father.

Prayer, thus efficient, accords with the Laws of the Universe. Those laws are the principles under which physical science so formulates antecedents and events as to attain a general belief that the future grows out of the past. We think of energy; then of matter—its vehicle, or place of manifestation; then of energy differentiating to produce motion; after that, life appears; life ascends, and we have intelligence. The highest created condition, at present known,

is that capability of use as to energy, matter, motion, life, intelligence, which constitutes the essence of morality, of responsibility, of freedom, of prayer.

As scientists and philosophers, we speak of all things—not only as conditioned, but so determined that all events are the definite results of definite antecedents. We do not regard the determination as an irresistible fate. There is a measure of conditional necessity attending all law; but law is not a power which baffles man's forethought; it is the basis of his reason, and the charter of his freedom. Without order, there could be no forethought; no arrangement of life, or conduct; no possibility of knowledge; no preconsidered conformity of will to law, or of law to will. Even fatalists and atheists hold, that "the deliberate action of men is among the conditions that shape the course of events; and is often the most important condition. If particular men or societies are foolish enough to think that their own acts or omissions count for nothing, that is a condition too; and its results will be greatly to their disadvantage."[1] The fatalist objections to prayer are not practical, and apply equally to all action. Tell a mother not to pray for a sick child, because all things are settled by the order of fate. Do you think she will attend to you? The Word of God, which bids us "pray without ceasing," also tells us that "known unto God are all His works from the beginning of the world."[2]

This throws light upon another fact: though, in a partial sense, everything may be explained as the result of mechanical force; mechanical force has no explanation of itself. The higher scientific conception of force regards it as a differentiation of energy; and philosophy has no other explanation of energy, than that it is the working power of some Will, somewhere. Revelation declares the Energy, the Will, to be of God.

We find that nature, as a whole, is made up of individual natures; and that a process exists by which some attain a higher nature—nature exceeds nature. A dog, brought into

[1] "Spinoza, his Life and Philosophy," p. 204: Frederick Pollock.

[2] "Preces valent ad ea impetranda, quæ se precantibus Deus concessendum præscivit."—S. Augustin, "De Civitate Dei," v. 10.

companionship with man, performs acts of bravery, self-denial, love, which are truly noble. The man is somewhat of God to him, and the dog partakes somewhat of man: they influence one another.[1]

This interpenetration of influence—of high and low, then low and high—is an essential mystery of the universe. You cannot explain matter apart from force, nor force without life, nor life without intelligence, nor intelligence without capacity to distinguish between good and bad. Then, reversing the process, knowledge of good and bad is proof of intelligence; intelligence is proof of life; motion is proof of force; force is localized in matter, is—materialized.

Work out the fact in reference to Prayer.

Water contracts with cold; but, rather above the freezing point, expands; so that ice floats: hence our rivers and seas do not become solid in winter. This influence acts by a most delicately arranged force. Water naturally flows downwards; or by hydraulic pressure we cause it to go upwards. By counteracting combinations, we have ice in the midst of fire, fire in the midst of ice. We make the dead to move, and the living to be motionless as the dead. That is not all: there is an energy in nature which readjusts prearranged conditions. This readjusting makes of earth crystals; then, as by liquefying, crystals, or things somewhat akin to them, attain complexity of life. This extends infinitely, both as to the inwards and outwards of things; as to earths, metals, plants, animals, men. The process seems to extend through all substance, in time and all space. The old always passes into something new. Things, and their circumstances, are ever and ever modified, and everywhere; slowly or very slowly, quickly or very quickly. There are marvellous accommodations to meet the needs or changes of existences; many metamorphoses of things to fit new surroundings. This universal influence is another of the mysteries of the universe. It acts as if by knowledge of, and, certainly, makes inwards and outwards mutually to influence, and be dependent. It is in correlation with that universal Energy by which things are as they are, and become what they will be. It is a power of

[1] See Bacon's Essay on Atheism.

the universal Energy; that manifestation which influences the whole universe, and is itself influenced by every part of that universe; it ministers to, and is ministered unto by the tiniest moss in an arid desert; it is that which leads us to pray, and grants our petition.

Our great countryman thus described false and true prayer:

> "My words fly up, my thoughts remain below:
> Words, without thoughts, never to heaven go."
>
> *Hamlet*, iii. 4.

> "Pleads he in earnest? Look upon his face:
> His eyes do drop no tears, his prayers are jest,
> His words come from his mouth; ours from our breast:
> He prays but faintly, and would be denied:
> We pray with heart and soul and all beside:
> His weary joints would gladly rise, I know;
> Our knees shall kneel till to the ground they grow;
> His prayers are all of false hypocrisy;
> Ours of true zeal, and deep integrity:
> Our prayers do outpray his; then let them crave
> That mercy which all true prayers ought to have."
>
> *Richard II.*, Act v. sc. 3.

We have not rested our verification of prayer on the fact that even untaught people lift up their hands and eyes to heaven speaking the language of nature;[1] nor on that other truth—prayer "is the proper, genuine, connatural breath of the new creature; the most inward, habitual sense of a devoted soul;"[2] but on the most general and irrefutable mode of reasoning, that the principle of prayer is a constituent in the framework and government of the universe.

We do not pray in order to teach God; for His knowledge is certain, and His will ever right; but we seek for relief, in conscious trust that, asking according to His will, we do His will and obey natural and moral instinct. The man who does not pray, acts as if God had resigned His throne, and would not or could not help any creature—though all nature teaches the creature to ask for aid. We pray—as an acknowledgment of our dependence; and by it we are disciplined as to waiting, as to hoping, and as to communion with the Supreme. This

[1] "Vulgi iste naturalis est sermo."—Octav., "Apud Min. F."

[2] "Prayer from the Name of God:" John Howe.

habit of bringing sorrow and joy, want and fulness before God, makes us always mindful of Him; hallows Him, subordinates what is low in us to the high, and brings us to Him in greater nearness. Those who tell us—"God is so wise that there is nothing to alter"—forget that His wisdom has so arranged most things, which concern our life, as to make it part of our wisdom to change and improve them. O God! Thou knowest—

> "We mix in life, and labour to seem free,
> With common persons pleased and common things,
> While every thought and action tends to Thee,
> And every impulse from Thy influence springs."
>
> *S. T. Coleridge.*

As for men who assert—"He will give good things without the asking, and not bad however we ask"—they are unmindful that prayer is a means by which we are fitted to receive the good, and are taught to shun the bad. We pray, because the inward spirit and the outward act not only distinguish us from the brute creation; but are the only known means by which we draw nigh to God: for if prayer is vain, and the spirit of prayer is profitless, all religious observances and the consciousness of Divine presence are without meaning.

He who says—"I do very well without prayer," really means that he prefers continuance in sin: for "praying makes a man give over sinning, or sinning makes him give over praying."[1] He who says—"The nature of God is so beyond the range of human intellect, that we ought to have no opinion of Him"—forgets that the assumed ignorance is a pretended knowing, and the withholding of worship is an act of unbelief—based on the assumption of knowing what he declares cannot be known. Such a man tries to stifle the consciousness of his relation and responsibility to a Divine Personality; and denies the Revelation of Eternal Life by the Son of God. The pretence of neutrality as to prayer is a great delusion. Man cannot be neutral as to prayer. He may act as believing the theory to be true, or act as if he counted it false; but he cannot take a middle course—as if he knew neither the truth, nor the falsity; his life, if not his words, will settle it; he will pray, or will not

[1] Thomas Cooper, "Plain Pulpit Talk," p. 194.

pray. Not to pray, even as not to form an opinion of God's character, is the same, so far as our life is concerned, as to disbelieve in the Divine Existence. Without prayer is without God, but without prayer is not without desire. Desire we must, if not of God, in whom we say we do not believe; then of others, or of ourselves. Others are uncertain: we, ourselves, seem to ourselves more certain. Thus, the atheist has himself for God. Surely, a sorry sort of god! self, worse than any idol. The creed is a short one—"Credo in me ipsum"—"I am the greatest thing in the world." Shortness is its only advantage. The agnostic, who prays not to God as not knowing Him, is practically an atheist, as being without prayer: yet in the time of sore trouble, when the idol, self, fails and is abolished, prayer may begin, and God be revealed once more: alas! perhaps too late. "The wise man will pray asking good things."[1] By the upward attraction of intelligence we draw nigh to God. Plato dilated on this.[2] Aristotle regarded intelligent consciousness of a Divine Being as universal.[3] Cicero declared it to be natural.[4]

Prayer is our inalienable privilege. "No man can hinder our private addresses to God: every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar."[5] Persecution may drive us out of the House of God, but not the closest prison shut us from Him. The Bible may be plucked from our hands, but who can take prayer from our heart? Daniel can pray in the den of lions, the three children in the fiery furnace, Jonah in the belly of the fish, and Stephen in his martyrdom. These men, conversing with God, had their souls assimilated to Him; even as the face of Moses shone when he returned from the mount. Not less nearness and brightness are ours; and, in addition, that beauty of the Christian religion which carries the order and discipline of Heaven into our heart, which hallows the thought and motive whence actions spring, and so makes all our life good and true.[6]

[1] Diogenes Laertius, Young's translation, p. 304.

[2] "De Legibus," ix., x.

[3] "De Cœlo," 1–3.

[4] "De Natura Deorum."

[5] Jeremy Taylor.

[6] "The beauty of the Christian religion is that it carries the order and discipline of Heaven into our very fancies and conceptions, and by hallowing the first

When we understand that among the things possible to man, is that of coming to God, we regard such approach as the greatest privilege and honour. We draw nigh through Jesus, taught so to do and enabled by the Spirit. We draw nigh without any intermediation of any other than Jesus; who, though man, is God; and, though God, is man. We approach the Infinite, the Almighty, the Eternal. Can any act be grander than that during the whole of our life, by a progressive rising, we more and more enter the Heavenlies; bring ourselves—body, soul, and spirit—into richer consciousness and possession of Eternity; and enjoy, with continual increase, communication with God. The highest Wisdom, Virtue, Science, Power, are of free access for the humblest, poorest, most distressed of men. We avail ourselves of the treasures of the Uncreated and Infinite. Because it is so, we are in no hurry for little answers to prayer, small presents, and slight deliverances. He who made the Sabbath, chief of days; and man, king of the earth; and the Church, His delight; gives patience and wisdom, like His own, enabling us to wait. We wait for the glory. Meanwhile, by prayer—God having laid His hand on us to be His own—we make known our humble request: "'Give what Thou commandest and command what Thou wilt.'[1] Let our spirit fully know its destination for Thee; be in union with Thee; that Thou mayest dwell more richly in us; that with our every power, most highly exercised, we may honour Thee; live for Thee; live with Thee."

"In humble trust our eyelids close,
With reverential resignation,
No wish conceived, no thought exprest,
Only a sense of supplication;
A sense o'er all our soul imprest,
That we are weak, yet not unblest,
Since in us, round us, everywhere,
Eternal Strength and Wisdom are."

Slightly altered. *The Pains of Sleep.*

"Bene orasse est bene studuisse."
"To have prayed well is to have studied well."

Martin Luther.

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shadowy notions of our minds, from which actions spring, makes our actions good and holy."—Sydney Smith.

[1] "Da quod jubes, et jube quod vis!"—S. Augustin.

THEME X.

RESTITUTION OF ALL THINGS—THE ATONEMENT.

Μέγας ὁ ἀγων ἤ χρηστὸν ἤ κακὸν γενέσθαι.

"Not without a great struggle does a man become good or bad."
PLATO.

"There's not a being now accurst,
Who did not taste Thy goodness first;
And every joy the wicked see
Received its origin from Thee."
BAPTIST WRIOTHESLEY NOEL.

IN the "Puzzles for Sceptics," we have shown that physical science has not greater, but rests on the same evidence which sustains Theology.

Then investigation as to Nature doing all, revealed the action as automatic, not creative of matter or of force, but by differentiated manifestations of Eternal Energy.

Man, as Minister and Interpreter of Nature, finds everywhere a co-ordination and distributive adaptation, by which he educates his reason and forms his science.

Oppositions of science made it plain that, apart from Theology, there is no reliable scientific explanation of nature. Agnosticism, pretending not to know anything, yet so to know as to be sure that there is no knowledge, is a mock humility; for Agnostic is a name negative in form, but positive in meaning, as logicians say; and Materialism, judging all things by means of mind, and then denying the existence of mind—except as a material production; are alike absurd: for agnosticism, though reasoning by what is fairly well known, denies the accuracy of all knowledge; and materialism, asserting that all things are material, allows that some are not.

In "Pathways of Thought to the Eternal," we ascended to

the Unknown of Agnosticism; and to the immaterial Principle or Power, which Materialists confess is not matter.

"The Mystery of the Universe" ascertained the unification of science, and that the origin and continuance of things are by differentiation of energy effectuating and redistributing substance. In this Theme we co-ordinated the facts, unscientifically attributed to Evolution, showing the ruling principle to be of God.

In "Revelation of the Unknown," we found that as matter was the concrete of force, so the intelligibleness of things is the concrete of mind. The World and the Word are both revelations of the Almighty.

"Incarnation of the Infinite" showed a universal principle ascending in development, with more and more speciality, till perfection is attained in Christ—the first Divinely born of many brethren. "There is nothing which hath not its succession of seasons appointed to it. . . . All things await their due time. Look on every creature and see how that little by little it is promoted to fruit-bearing. At first it is the seed, and out of the seed springs forth the shoot, and from the shoot is developed the shrub. Next branches and leaves grow strong and many, and that whole to which pertains the name of tree stands spreading abroad. Then comes the swelling bud, and from the bud breaks out the flower, and from the flower is disclosed the fruit. For awhile was this too hard, and shapeless; but little by little, following the law of its appointed season, it is matured into the sweetness of ripe savour. So is it too with righteousness (for the God of righteousness and the God of the creature is the same): first, it existed in its rudiments by nature fearing God. Out of this state, by the law and prophets, it passed into infancy. Out of this again, by the Gospel, it sprang mightily into youth. Now, by the Comforter, is it controlled into the full development of its ripeness."[1] "Incarnation of the Infinite" is the

[1] Tertul. "De Virg.," vel 1: "Nihil sine ætate est: omnia tempus expectant. . . . Aspice ipsum creaturam paulatim ad fructum promoveri. Granum est primo, et de grano frutex oritur, et de frutice arbuscula enititur. Deinde rami et pondes invalescunt, et totum arboris nomen expanditur: inde germinis tumor, et flos de germine solvitur, et de flore fructus aperitur. Is quoque rudis aliquamdiu et informis paulatim ætatem suam dirigens eruditur in mansuetudinem saporis. Sic et

speciality of a universal principle: for as the universe centres in every point of space, and universal energy in every particle, this location of the Infinite and Almighty attains chiefest display in the Incarnation—the centring of God in man.

"Life from the Dead," displayed the universal truth that all finite life arises by operation of the Eternal from an unliving condition of substance; and that our Lord's resurrection and our own are based on the principle that death is not extinction, but a differentiation of being attended with redistribution and transformation of substance.

Prayer had verification in the fact that the expression of desire for more life and fuller is universal. As the "Grandest Act of Human Nature," it is the union of the human mind and will with Divine Mind and Will; it is the expressed craving of love and of want toward the Eternal and Infinite; and it is that by which the finite possesses itself of the Infinite's resources.

Our whole investigation is a conciliation of physical and spiritual science confirming both, and carrying them into higher realms. The grand uniting principle, the Mystery of the Universe, is the Differentiation in Time of Eternal Energy. We have now to carry the great teleology unto that glorious issue, the atonement and restitution, by which, evil being eliminated, the universe becomes a marvellous spectacle of happiness and splendour.

The Enigma of Life.

"He who can seize and bind Proteus, will extract from the changeful god prophecy of the days to come; yet this Proteus is not easily bound; only by study, prayer, and superior powers, can he be compelled."

"The world's a room of sickness, where each heart
Knows its own anguish and unrest;
The truest wisdom there, and noblest art
Is his, who skills of comfort best."

Christian Year, All Saints' Day.

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justitia (nam idem Deus justitiæ et creaturæ) primo fuit in rudimentis, natura Deum metuens. Dehinc per legem et prophetas promovit in infantium, Dehinc per evangelium efferbuit in juventutem. Nunc per Paracletem componitur in maturitatem."

Life's enigma is dark in part. Like the prophet's scroll, it is written within and without of lamentation and mourning and woe ; yet, with the writing of woe, are also words of joy and gladness.

> ". . . Let not this,
> Thy natural grief, lead to impiety !
> A heavy doom was long forespoken to us ;
> And now that it begins, let it be borne
> In such sort as may show our God, that we
> Are faithful servants to His holy will."
>
> *Lord Byron, Cain,* Act iii.

If this life were the sum total of what we have ; even then common sense and feeling would decide that it is better to be than not to be ; and that the chorus of the Greek poet was wrong when it sang—"*μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον,*" "not to be born is best of all." Heathenism may say, as the same melancholy pessimist, that "next best, to never being born, is to die as soon as possible ;" but Christianity prays—"Lord, give our friends long, useful, happy lives ; yet not our will, Thine be done." If this life is an enigma to be unfolded, with meaning bad or good, then curiosity is aroused, and self-interest is stirred, which of the solutions will be our share ? We endeavour to show that the life given to every man grows always higher, if he will, and bears immortal fruit in the full-grown energies of Heaven.

We have some knowledge of intelligible purpose, and of advance, and of degrees in nature, or of what use is our science ? What we find in mechanical nature is arrangement : that co-ordination as to time, as to place, as to substance, by which we predict the motions and positions of things, even of far-off and unseen stars. What we find in animated nature is, fitness in manifold degrees for various purposes ; organs of sense rising from a rudimentary state to the most refined and, complex condition.

Means and things are not so perfect as they conceivably might be—they are not at the best ; nor so bad as they could be—they are not at the worst. We come from the past—that was worse, we go to the future—that will be better ; for the continuance of human existence is by ameliorative process.

We are not yet perfect: but innumerable rudiments indicate that we are on the way to high attainment.

We cannot separate the work from the conditions in which it was, and is, and will be; but we are not to say that it must have been what it was, must be what it is, must become what it will be; for there are everywhere marks of groping, struggling, and aiming, which not merely explain the evils of our lot; but prove that the operations of the universe have been partially crossed and rendered imperfect.

An almighty, omniscient, all-loving Being, could prevent all pain, all failure: such a creation would be perfect mechanism —but mechanism only. The universe is not mechanism only, it is the manifestation of perfect freedom working out the sublimest and most difficult of all problems: the free leading of finite will and mind into voluntary love, understanding, and consent to infinite Mind and Will. It is a leading of the creature to deal personally with the Creator; to be at one with Him by knowing that "moral conduct depends as surely on moral forces as physical motion on physical forces."[1] A world, of this sort, is not so much a work as a process—a continual becoming; and the grand scheme, the mystery, the aim of the universe, is not the present perfection of things; but the carrying of what is into a higher and better state. This explains the yearning and waiting of all things, and that feeling in man—"never fully blessed, yet ever and surely to be blessed." The accomplishment of this unfolds the mystery of the universe.

Whatever freedom there is in nature struggles for extension. Instability, however, the product of conflicting forces, is not always a sign of imperfection; and the seeming ascertained tendency of all things to dissolution does not render the Eternal changeable; they may not have been meant to be permanent. God is that Infinite who Is, and is complete in Himself. He exists—not for any design, or end; but is, Himself; and is Perfect, whether He acts or not; whether there are worlds, or space is cleared of its guests. What we know is—the universe not only manifests intelligence, but displays, and not less clearly, those marks of weakness and

[1] "The Basis of Faith," Lecture ix.: E. R. Conder, M.A.

imperfection—too manifold to enumerate—which we attribute to a freedom, not only finite and imperfect; but perverse and destructive. The good acts freely—being voluntary; and the evil acts freely—being unrestrained, except by its own nature. Both struggle for extension—the one, to more good; the other, to more evil. The mystery of godliness, and the mystery of iniquity, battle for a solution: but evil has in it signs of weakness, which good has not. Hume said—"When things are at the worst, then they improve;" and Satan always overreaches himself; for, when transformed into an angel of light, even beneath the glittering robes he shows a cloven foot.

We are not to attribute the conflict to any weakness in the Creator; nor to say—"it arises through imperfection of the materials." The universe displays enough to show infinity, as to all that Infinitude may require; and, as to imperfection of materials, the imperfect need not have been used. The Eternal Power is not limited by any finite conditions, nor by any conditions whatever—He is the Unconditioned who, in free manifestation of energy, measures every moment of time by pulsation of differentiated force; defines every particle of matter by localization of force; and apportions every part of space by limitations of force.

The enigma of our state is that we are to attain knowledge by experience; and that this knowledge, touched by purity, is to ripen into wisdom; whereas, though our nature wholly inclines to happiness, that is not always our way of life. The more we are moved with true pleasure; receive and use with temperance and thankfulness our meat and drink, the fair prospects of nature, becoming apparel, melody, fragrance; and those yet higher recreations—of thought exercised to utmost limits, of emotion sublimed into communion with God; and those pleasures, the highest of all, ministering to the wants of others; shall we be many-sided in culture of body and mind. View the problem: a man—not an angel—not a demon—but somewhat weak, of slender estate—limited to earth during time, living by labour, endeavours to realize the ideal of a free joyous existence, sanctified by purity and chastened by wisdom, that his manhood may be conducted to highest attainment of

power and happiness. Not Heaven nor earth presents a sublimer spectacle than this problem of life which every good man tries to solve: we are made a spectacle unto the world, to angels, and to men. Thus viewed, everything is even now good. The reasonable creatures of the universe have that in themselves, and are placed in such surroundings, that they may become more like God. It is not possible to think of a higher or more blessed condition.

The dark part of the strife lies in the failure of those who, mistaking the way of happiness, translate the strife into "suffering in the region of feeling, and into sin in the region of the will."[1] There are men whose intellectual spells refine not, nor elevate; their ideal becomes sensuous, then sensual; and, Circe-like, makes beasts of men. Whatever is evil—is false; whatever is good—is true; but in the seeming good of the really evil lies the difficulty of choice, and the power of temptation; and man, who must use and subdue nature in almost infinite ways, sometimes forgets that he, as the superior, should subdue it: forgetting this, use sinks into abuse; and both present and future become dark. The man not forgetting, and who in the use of nature transforms it, is good; and life for him, both present and future, is bright.[2] This man attains higher pleasure, passes to greater perfection, and partakes more of the Divine nature. He cultivates true strength, and this gives that freedom and blessedness to the mind which makes him more than conqueror.[3]

Men observe a process by which darkness passes into light, by which chaos becomes creation, and by which nature teems with advancing life and growing intelligence.

"Life nothing grants to men save through much toil."[4]

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[1] "Final Causes," p. 450: Paul Janet.

[2] The error of nearly all who reject our Common Faith is—that man should be so a part of nature as to follow her common order. The correcting truth is: man is not to follow the common order, but to plenish and replenish it with more use and purpose; and then so to subdue it that, being his own, it shall belong more richly to God. Man, as ruler of nature, is fellow-worker with God. Nature is a workshop, and the worker in it is greater than the workshop.

[3] "La raison triumphe de la mort, et travailler pour elle, c'est travailler pour l'éternité."—E. Renan, "Discourse de Réception, 3 Avril, 1879."

[4] "Nil sine magno vita labore dedit mortalibus."

Horace.

They find that the luxurious mantle is won by the adventurous hunter at risk of life and limb; that the precious pearl is gained by exposure to extremest peril; and that those powers are to be doubted which do not approve themselves by conquest of circumstances;

> "Oh, goodness infinite! goodness immense!
> That all this good of evil shall produce,
> And evil turn to good; more wonderful
> Than that which by creation first brought forth
> Light out of darkness!" (Rom. xii. 21.)
>
> *Paradise Lost*, bk. xii. 469–473.

They discern that patience, skill, and valour are beautiful traits of character—less common to those who walk in velvet on life's sunny side, than to the brave and strong to endure. Evils are God's bridle for the turbulent; pain is an alarm-bell rung against evil; not only so—they are that stimulus to exertion for more life and fuller power which gave to the lion his strength, to the horse his speed, to the dog his sagacity. Pain is not good, but evil; yet, it may be overruled for good.[1] This seems so common, as to indicate some general process in which, by amelioration and synthesis, all parts may concur and correspond. Thus, the almost infinitesimal complex movements which produce vitality in a mite, initiate a man, and weld a world. The folds of a beetle's wing, and the convolutions of a human brain, are the ever-advancing work of the same or similar elements to be at one in higher use; an endeavouring, conscious or unconscious, to attain some Supreme Reason.

> "Oh, the little more, and how much it is!
> Oh, the little less, and what worlds away!"

We have already attained the little more in our bodily mechanism, in our mental power, and in the complex delicacy of our emotion, so that we are worlds away from the brute. Even the labouring classes, many of whom see no further than

[1] All pain, all suffering, bodily or mental, is woven by complicate nerves and processes into an ameliorative course; so that every pain, even when a punishment for the past, is greatly a vicarious sacrifice for the life of the sufferer; and nearly always, for the physical, moral, and spiritual welfare of others.

This seems to be the argument in that very good little work, "The Mystery of Pain: a Book for the Sorrowful," by Dr. James Hinton.

the week ; are a wonderful spectacle. This prodigious multitude of toiling, loving, thinking, trustful beings, spend their life to magnificent purpose ; see their duty around them, and their God above them ; what better start for eternity than that ? Not a few of them rise to the grand perception of a providence, that out of life's cross purposes evolves means of sublimest issue. This conception ennobles their trust and toil, and relieves even their helplessness, by infusing grandeur of veneration capable of

> "Belief
> In mercy carried infinite degrees
> Beyond the tenderness of human hearts."

The separation of the intelligent from the non-intelligent, is yet further marked by there being no form, or mode of knowledge, which may not, to some extent, be made clear and distinct ; so that we obtain understanding of our own nature, and can refer all existence, all knowledge, to the Great Cause. He, thus associated with whatever is, and with every act of our understanding, will either hold the chief place in the mind that entertains Him ; or be put away. The putting away, issues in man's return to the beggarly elements ; breaks down the previous separation, retraces the dividing space, between man and beast ; so that the human is made brutal, rather than divine. "He that by the sloth of his hands disfurnisheth himself of the means of getting, is as near akin to waster as may be. . . . Say if you know a verier thief than the idle person ? He stealeth from himself, and so is a foolish thief ; stealeth from his family and friends, and so is an unnatural thief ; stealeth from the poor, and so is a base thief." [1] He is as an atheist who robbeth and dishonoureth his Creator.

The entertaining of God results in the emotion of love to Him, of communion with Him. This atonement with the Divine, as it passes into consummation, ceases to be an endeavour—whether by means of prayer, or outer service—to win the love of God ; it rises into the realization of that love by union with Him. There is no selfishness in this love, it is unselfish selfishness, and springs from the desire to honour another more worthily. It is not sullied by any of the

[1] Bishop Sanderson.

defects common to other kinds of love, it is apart from envy and hatred, and possesses nothing in common with the spirit of selfishness.[1] Ask a man of this good life—"What is noble?" and he replies—

"That which places
Truth in its enfranchised will,
Leaving steps, like angel traces,
That mankind may follow still."

Charles Swain.

This separating and elevating power, by which the enigma of life is solved, the high meaning of present possibilities carrying future grandeur, come not by knowledge only; but by right use of it. Knowledge, unemployed, will not even preserve from vice; knowledge, misemployed, leads to crime; but knowledge, beneficently employed, is virtue; knowledge puffeth up, but charity edifieth.[2] Knowledge, passive, soon ceases to be freedom even from error; but knowledge, in its natural and proper activity, is the condition of physical, mental, and moral health. This knowledge reveals that our life passes through many peculiar phases, in any and every of which, "a strictly infinitesimal force may determine its course to any one of a finite number of equally possible paths, as the pointsman at a railway junction directs the train to one set of rails or another."[3]

"Whenever we will what is good
We are better because we willed;
And there's worth in an honest would,
Although it be not fulfilled.
For 'tis not with success that we build
Our life, but with noble endeavour."

Edmund Whytehead Howson.

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[1] The hurtful excluding power of selfishness may be set forth in a parable. "One knocked at the Beloved's door; and a voice asked from within, 'Who is there?' and he answered, 'It is I.' Then the voice said, 'This house will not hold me and thee;' and the door was not opened. Then went the Lover into the desert, and fasted and prayed in solitude. After a year he returned and knocked again at the door: and again the voice asked, 'Who is there?' and he said, 'It is Thyself!' and the door was opened to him."—From "Jelaladdén:" E. Fitzgerald.

[2] "Scientia tantum dicit, 'omnia mihi liceat;' Caritas addit, 'sed omnia non expediunt.'"—Bengel.

[3] Clerk Maxwell, *Nature*, December 10, 1878.

Our life, in its human and mortal body with the present surroundings, is the intermediate station in our progress whence we look back to the past, the cold, the dead, from which we were called ; and look forward to some future, for which and toward which, all intelligence aims with a conscious struggle. Lessing well said—"If God were to offer me truth in one hand, and the search after truth in the other, without a moment's hesitation I should prefer the latter." Our life is an organism for attainment of fuller, freer possession and use of knowledge ; and only by experiences of various sorts can we attain it. By these experiences, we know of ceaseless change, and that all changes are wrought within an unchangeable infinitude and eternity. This becomes the ground of all understanding as to our existence in time, and of the temporal duration of things, being more than timely and temporal—the offspring of the eternal and infinite. Out of this arises that welcoming of every event, that consciousness of universal Wisdom who operates through various but beneficent law, who moves in time, leads Death in triumph, and works for eternity :

"In our cleansed breast,
Eternal ! bid Thy Spirit rest ;
And make our secret soul to be
A temple pure, and worthy Thee."
Hymn by Reginald Heber.

Obedience is within every man's power, but not wisdom. This fact is also the means and test of a true life ; and, as the knowledge is acted on, obedience obtains wisdom. Obedience, obtaining wisdom, so submits as to subdue nature ; and out of that which seems adverse obtains every favour. The aspect of nature becomes to every man the reflection of himself. Truthful skill, instructed virtue, powerful rule—achieved by obedience, renders life a fruitful garden : but to the slothful, to the ignorant, it is a wilderness. They are

"Sowing the seed of a ling'ring pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame :
Oh, what shall the harvest be?
Oh, what shall the harvest be?"

The face and laws of nature, though said to be immutable, change to every man as obedience leads to knowledge, and knowledge embraces wisdom. This is the atonement of man and nature.

In like manner, God, though the Eternal, the Unchangeable, is to every man what every man wills: with the pure He shows Himself pure, with the froward He shows Himself froward. God governs Himself by Reason, and when men govern themselves in like manner, even the lowest degree of perfection wins a smile from the Highest; is in some manner united, and as it were incorporated in that Infinite Understanding.[1] The Mind of God gathers up into eternal unity the truth of all finite minds in time. This is the atonement of God and man.

Finite good thought, is infinite; not less, finite bad thought is revealed by science as also infinite in evil. All that is finite moves on the bosom of Infinity: thus Atonement, and thus Reprobation, are positive and negative factors in the Mystery of the Universe. There can be no denial of this. Those who object to our Common Faith that it declares evil, or sin, is not of God; and, yet, as plainly states that man's life is full of sorrow because of sin; explain away the evil as an incongruity in man arising from imperfect adaptation to his surroundings.[2] Very well, we accept the statement, life is dark and painful sometimes to all of us; and there are those to whom it seems always dark and painful. Hence, life is not so good as it might be, as it ought to be, as it will be, and the defect arises from wrong-doing; from men not living according to nature; not doing the utmost to maintain their own integrity;

"We spurn at rule, and seek forbidden joys."

How shall this be amended, and life's enigma solved? By resolute exertion, by self-denial, by continuous effort, which bring into fullest and most perfect use all our powers; we shall call light out of darkness; and in this light find

[1] To this may be applied the words of S. Augustine—"God made man free that he might serve Him better." Augustine also said—"Free will is not destroyed by the grace of God, but made more free."

[2] "Nitimur in vetitum semper, cupimusque negata."—Ovid, "Amor," iii. 4, 17.

that God's works are good and true and beautiful. There were no heroes were there no martyrs; the martyrs' pains have had good harvest in the grand thoughts and noble endurance quickened by them; we would not be without our martyrs.[1] If men cease from that vain pursuit of pleasure in which happiness flies from their reach;[2] and remember—

> "Our acts our angels are, or good or ill,
> The fatal shadows that walk by us still;"
>
> *John Fletcher.*

despondency, always unfavourable to virtue, will be laid aside; and the great truth be known—one hour's labour in the vineyard, though it be the eleventh, obtains a blessing and reward.

At least nine-tenths of our sickness, of insanity, of crime, may be prevented by right use of what we already know; and this warrants the opinion that enlargement of knowledge will obtain riddance, or make good use of the residuum. The sins of the fathers start into corporeal shapes to curse the sons; but judicious training of the young, and safeguarding against our own sin and folly, will in a few generations so enlarge our physical, mental, and moral power, that we shall know God is kinder to us than our expectations; that we have been delivered from many deserved evils, and have received much undeserved good; and that we, looking too much at the sorrow on the surface, have neglected to draw from the rich wells of consolation in our soul.

Modern sensuous training, science, politics, civilization, if

[1] In what manner nobility of soul is wrought and displayed by adversity may be seen by the following incident:—Bela III., King of Hungary, dying, bequeathed to his elder son, Emeric, the kingdom; to the younger, Andrew, a vast treasure collected for the Crusades, and command to embark on crusade. Andrew spent the money in pleasure, and then rebelled against his brother. Being defeated, and pardoned, he again stood up in arms for the crown. The nobles, the whole realm, were on his side; only a few loyal partisans adhered to the king. Emeric advanced alone to the hostile van; he threw off his armour, bared his breast, and cried, "Who will dare to shed the blood of their king?" The army of Andrew fell back, and made way for the king, who confronted his brother. He took the rebel by the hand, and led him away through his own hosts. Both armies broke out in loyal acclamations.—Milman's "Latin Christianity."

[2] "Nous avons recherché le plaisir, et le bonheur a fui loin de nous."—Rousseau.

we separate them from our common faith, will but repeat ancient sin and sorrow:

> " On that hard Pagan world disgust
> And sated loathing fell;
> Deep weariness and sated lust
> Make human life a hell.
> In his cool hall, with haggard eyes,
> The Roman noble lay;
> He drove abroad in furious guise
> Along the Appian Way.
> He made a feast, drank fierce and fast,
> And crowned his hair with flowers;
> No easier, nor no quicker passed
> The impracticable hours."
>
> *Matthew Arnold.*

Christianity reveals the correction for all this: the One, that great One, Jesus, in calling to Himself the weary and heavy laden of the whole world, has taught, in addition to the great truths which cluster around His Atonement, that the few are to smooth paths for the many. Knowledge obtained by the sage, becomes the property of the mechanic; so that to-day's dullard is on a level with him whom former ages feared as a magician. The sage and the scientist are to make known that the doing our best every day, in everything, great or small, is the prophecy and fulfilment of perfection.

The great hindrance to man in private life, arises from not heartily endeavouring to become truer, more faithful, and sacredly wise. Most men, consequently, are soon at their best; sometimes, a poor best.

The great evil as to nations is, that statesmen take expediency, not rectitude, as their standard. These are the so-called "Opportunists:" but it is not God's opportunity that they wait for. The highest expediency is truest rectitude; and there is a pretentious rectitude which, false to the spirit, is as the evil one in an angel's robe. Wisdom, that prevails, can extract light from darkness; and out of retrogression draw the means of advance.

The woman whose every endeavour is buoyed by a soft and holy understream of thought, will so blessedly act that her duties, however small, shall be a daily preparation for

sublime destiny in the world to come. It is not what we are, but how we behave, that signifies.

The man who puts into a common occupation skill of performance, and that moral rectitude which gives elevation, fashions for himself the noblest character.

In former days, astrologers professed to receive upon metals the benign aspect of the stars: they sought to detain or fix the felicity of hours that, otherwise, would pass away. Our celestial science, rather, concerns vessels of common mould; the clay, the wood, the iron, the things we work on, and in, and with; and renders their fashioning a memorial of patience, and diligence, and skill in well-doing. This solves the enigma of life, makes the purpose plain, shows how really and truly man is made in the Divine likeness: for as God, creating the world, brought the fair universe from dark chaos; man, with divinity of purpose, gives a touch of Paradise to the earth, and brightens his whole destiny with the glory of Heaven.

> "Man, rising from the ruins of his fall,
> Is one with God, and God is All in All!"
>
> *James Montgomery.*

Blessed solution! Think of life shone upon by the glory of God when He reveals Himself in the eternal state of things. All that are gathered home are numbered with the angels. Rewards and blessings are poured out. The splendour of the Eternal is looked upon with admiring eyes and adoring hearts. Rivers of pleasure flow forth from beneath the throne. Only the span of this present life intervenes; soon we shall enter the joy of our Lord. Then the very element wherein we live, shall be wisdom and gladness, might and goodness. Oh! for that exceeding and eternal weight of glory! The far-off light of it, even now shining through our tears, fills the horizon of our days with the blessed and beautiful bow of promise.

The Problem of Evil.

"Thy love of nature's laws, and searchings deep,
We blame not, nor would have thee less revere
The knowledge such can give, nor do we fear
The seeming discords . . .
. . . . . But would have thee lay
Thy hard-earned wisdom at the feet of Him,
Whom then alone thou shalt begin to know."

From Note Book.

When we consider the many imperfections of nature, corruption, ugliness, disorder, evil, sin; we are not to regard God as hindered by the imperfection of the materials used in creation. He lacked not matter of any sort, from the lowest unto the highest; and could make and choose what He would. The laws and capacities of His own Being are such that they suffice for all that can be conceived by an infinite understanding. He is a thinking Being who thinks infinitely in infinite ways. He is an acting Being who works almightily, so that every operation transcends all finite thought and power: omnipotence is only self-limited.[1]

The idea or design of the work does not come in afterwards, as a new use and purpose; it was the very essence of the whole from the first. "Nihil Deo novum, nihil surgit inopinum." This essence renders it self-formative from the beginning to the end. It is the principle of origination and continuance, the perpetual activity which endued the first atom, and gave power to the perfect whole. God should not be thought of as creator, then as contriver, then as sustainer: as if these three acts of God were separated, and as if God was not always all at once. He is not "an abstract Infinite shut up in barren self-sufficiency; but an Infinite which, by its very nature, must reveal itself in, and reveal itself to, a world of finite existences."[2]

[1] "God forbid, we should say, 'God can sin.' That God cannot die and deny Himself, is no limit to His omnipotence." "Absit a nobis ut Deum peccare posse dicamus. Non enim ideo non erit omnipotens quia nec mori potest, et negare se ipsum non potest."—S. Aug., "Lib. de Natura et Gratia." See 2 Tim. ii. 12 and Pearson on Creed, Art. VI.

[2] "Introduction to the Philosophy of Religion," p. 152: Principal Caird.

God is in the world; and, being in the world, is in us; and the thought of God in the mind, is proof of His existence: not that the fact of our thinking anything demonstrates its actuality; we may think of being rich, and all the time be very poor; but finding that we ourselves think, and many others think, the fact comes home that it is not so much we and they that think, as the reason of nature thinking in us. Intelligence is not an accident, its function involves necessary relations to the whole of nature, and it exists as a member of the organic unity. The beauty of our intelligence is that we are not mechanically constrained to receive the truth, but are enabled to know it. We are not forced to believe in and obey God; but are raised, if we will, into intelligent sympathy with Him. Our intelligence is based on a Universal Intelligence, whose very nature it is to reveal Himself. Our Religion, being the conscious realization of our nature and the Divine Nature, brings both into due relation.

This great truth of the relation of man to God, is not a bare affirmation: it contains both affirmation and negation: it implies a dualism, or difference; a self, and that which is not our self. It awakes to a further dualism: in which self may tend to the lower natural elements, or ascend to higher spirituality. The awakening of a higher principle seems to intensify the lower into hostility. There are these two sides to all life and consciousness: plants degenerate, or advance to more nobility of form; and animals, as we all know, may revert to a lower stock, or be made higher; and man who yields to inordinate appetite, who separates his spirituality from the Divine Spirituality, is divided against himself and falls. We rise out of the life of nature, then into the moral, then into the religious state: from body to soul, from soul to spirit; then the spirit reacts on the soul, and the soul on the body (1 Thess. v. 23). Those who endeavour, now that they are able to be spiritual, to return to the first, or natural state, may become—aborted.[1]

The greatest work that we can conceive is the creation and

[1] "Ich bin nicht Einer der im Kampf Begriffenen, sondern Ich bin beide Kämpfende und der Kampf selbst. Ich bin das Feuer und Wasser."—Hegel, "Phil. der Rel.," i. 64.

government of free creatures; free in such manner that, while every thought and act is foreseen, nothing is coerced, or fated.[1]

The noblest finite creature we can imagine, is one whose serene level is so full of love to the Supreme; of love so high and unselfish as not to expect anything—not even love in return; whose unselfishness stills and exalts the emotions; whose every thought and wish run in that path of wisdom which approaches, with ever-growing nearness, the eternal Goodness and Power—the Parent of all.

> "Yea, I am moved by love to me so near,
> That without hope of bliss, I'd hold Thee dear,
> And without dread of hell still should I fear.
> No gift I need from Thee to bribe my love;
> Had I no hope of all I hope above,
> Yet as I love Thee now, I still should love."[2]

God, as the Infinite, works and thinks infinitely in infinite ways; so that His works can only be limited by Himself. His eternal existence, and mode of thought, include all beings; and gather into eternal unity the true ideas of all finite minds in all time. Thus thinking, we do not reduce God to nature; we exalt nature to God. There can be no material definition of extensiveness, or containing, as to God; nor of intensiveness, as excluding anything; beyond this that we may say of Divine intensiveness, "God is the perfect God, habiting with all His attributes every point in space, and every particle of matter;" and we may say of Divine extensiveness, "it may be imagined, not comprehended, as that circumference whose centre is everywhere. In many senses, all things are of God, and in God; in various other senses, nothing is of God, or in God, as being God: nevertheless, duly observing both classes of facts, we attain to this verity—all things, though not God, are so of and in Him that no finite

[1] "The Supernatural in Nature," pp. 115, 117, 313, 315; "The Mystery of Miracles," pp. 281, 286, 287, 291, 324, 405, 407.

[2] So S. Teresa:

> "Muéveme en fin tu amor de tal manera
> Que, aunque no hubiera cielo, yo te amara,
> Y aunque no hubiera infierno, te temiera,
> No me tienes que dar porque te quiera,
> Porque, si cuanto espero no esperara,
> Lo mismo que te quiero, te quisiera."

creature can say where nature begins, or ends; nor can any intelligent creature know exactly the extent of its freedom; nor how, or where, or what, the Supernatural is—except that it is infinitely everywhere: for always and everywhere God is, and is—essentially and potentially.[1]

The problem to be solved is—How in such a nature can there be any evil? If nature is made to go forward, as the hands of a clock, why should it go back?

i. It may thus be thought of:—God, though the All in All in everything, has voluntarily set limits to Himself by the gift of freedom to His creatures. They live, they move, they have their being in Him; but, in living, they possess a will of their own; moving is by their own act; and their continuance in being is by their own selective use of things.

ii. Some physicists reason as if nature, and the intelligent beings within nature, were so coerced by law that necessity is everywhere, and liberty nowhere. This is one of their greatest errors: for the reality, or essence of the worlds is, and continues, by the infinite freedom of God, the exercise of whose freedom they represent; therefore, the worlds are, in essence, free; and laws are the safeguards, the impression and expression of supreme freedom in perpetual maintenance of, and co-operation with universal freedom, that all things may live as much as they can. The only restraint being that adaptative conditioning, and that ever-variable equilibrium, which result from a free differentiation of energy in the forces of the universe, and a free redistribution of matter in the forms of the universe. Reason, exercised to the furthest limit, shows that Freedom, not Fate, is the necessity of all things. Foreknowledge, not fore-ordaining, is the key to all rule. This seems to account for progress, which no mere purposeless mechanism can; for light again and again streaming in on our darkness, as another and another thinker reveals the mystery of thought; for the fact that difficulties beget daring,

[1] "God is All in all, not merely All, but All in all. The goal of history is not the dismissal of particular species and individuals, nor the return to universality. Individuality (created good in its kind, to which, as such, determination for freedom is innate) shall not be in itself removed, but it shall be abolished in its peculiarity, and elevated to a personality in God."—Nitzsch, "System of Christian Doctrine."

not nourish despair; that men seek with high longings; and, though they do not always find, the search itself ennobles.

iii. The greater life and activity any thing possesses, the more it is capable of using intelligently a mightier and fuller energy, does it partake of wholeness and individuality. This wholeness of individuality, exercised freely by every creature; varying in the measure of its capacity, from the dullest sentient to the nearest approach of the finite to the Infinite; will manifest itself by endeavour in all directions for self-maintenance and enlargement.[1] An angelic nature is more strenuous, and self-complete, than any human nature; and human nature transcends whatever is beneath; therefore, the human and angelic put forth more conscious and intelligent efforts; and there is evermore a rising from the sense of the universal—"It Is," to occupation in fulness of the individual—"I Am."

iv. The tendency of freedom, of individualism, is not to the being unconscious of itself, and to be absorbed in universal being; it is not from, but towards self; it is not a love of God that expects no love, no gift, in return; it is that which high politics and refined secularism adopt, the seeking of self first; and then, out of that self, to produce and effect good for others. This makes self the centre of the universe; and, however we may disguise it, is that satanic spirit which usurps the place of the Most High: the permanent Antichrist who sitteth in the heart, the temple of the Holy Ghost.

[1] Indeed, it may be said—freedom and animation are so general, that the religious man may adopt the words of Spinoza—"Omnia, diversis tamen gradibus, animata sunt." This warrants our high study and reverence of nature; and Wordsworth in writing, as if every thing had some real life and power—

> "'Tis my faith that every flower
> Enjoys the air it breathes.
>
> "The birds around me hopp'd and play'd;
> Their thoughts I cannot measure:
> But the least motion which they made,
> It seem'd a thrill of pleasure.
>
> "The budding twigs spread out their fan,
> To catch the breezy air;
> And I must think, do all I can,
> That there was pleasure there."
>
> *Lines Written in Early Spring.*

It removes the universe from its Divine Centre, and would have it circle the individual Self.

As science shows that neither in the physical world without, nor in any finite mind within, is a fixed equilibrium, we see plainly that evil arose from the effort of individual freedom to be yet more mighty and free; manifold individualism unhinging, so to speak, the universe. Hence we have that instability in matter and mind which accounts for all that is hurtful and capricious in the universe; and how man is born into a splendid vestibule of being of which the mansion seems to be wanting.

v. How could that highest and best gift of freedom, varying in degree from natural automatism to the highest angel's intellectualism, become so great an evil as to unhinge the universe? Would it not have been better to bind all things by a golden chain of coercive love to the throne of God? It would not have been better: an unconquerable bias, destroying freedom, would render service, whatever its kind, incapable of calling forth the higher faculties of those that serve. Intellectualism, touched with emotion, is the noblest kind of existence that our faculties can conceive. For this to be free, to be exercised in use of its freedom, and capable of voluntary advance into some adequate conception of what the Infinite infinitely thinks, and the Almighty almightily works, there must, with the capacity for aggrandizement, be the possibility of falling away. Free choice, and the power to do or not do, essentially involve a liability to err and be disobedient.

This liability to err was nothing more than a possibility which only the will of a free creature could render actual. Becoming actual, by the departure of free intelligences from the Lord, it is in analogy with the power of forces in nature that they should infuse some malignity, or physical evil (Rom. viii. 20). That spirit does act upon matter, both directly and indirectly, we know from our own experience, and by the creative processes.

The conflict of forces in awful antagonism working destruction, the wasting famine, the noisome pestilence, the heat that parches vegetation, the cold that binds life in icy fetters; are all explicable when we think of wonderful spirits in the

universe as ministers, as a flaming fire (Ps. civ. 4), the principles of the forces that career through space ; of the influences that leap from world to world ; that span the sky ; that hold in check, or let loose, the manifold and unknown mights which join and disjoin, which bring life and death, joy and sorrow. In like manner, the explanation is easy as to moral evil : the evil that is present when we would do good ; evil that we feel is opposed to our real welfare ; evil that we hate, that we pray and strive against with all our might ; evil opposed to our habits of thought, our rule of conduct, our very nature. These antagonistic spirits, differentiating the forces with which Supreme Energy sways the worlds, impress their own perversion, their own departure from the One in All, and weave that problem of iniquity which we seek to solve.[1]

We think that it is solved. More might be written, much more thought ; but to be reverential, to be true, is rather to be chosen than a perilous playing with words.

Logic, rightly used, and to the utmost, gives argumentative power, passes into open vision, and becomes fairly at home in the spiritual realm. There is no power in us, which we need be subject to, that would not, were we true to ourselves, conduct to something better. The truly great men, despite all opposing force, pass beyond their own personality, their own selfishness, accompany history, interpret every historical change ; and, in fact, know time and progress, and variety, as that manifold outcome from the Infinite which returns to the unseen with acquired wealth. It is the nature of their consciousness to transcend the finite, and realize their affinity to the Universal and Infinite. Those best qualified to judge of life ; whose inward recesses of spirit are largest ; who carry sacred sense from the simplest things of life into highest matters, that each may confirm the other ; are assured of a wonderful future. A strength and a glory, despite all evil, so possess natural things ; light so pierces all great subjects ; purity and grace are so attainable by the willing ; that whether

[1] Those who count themselves wise above what is written, who call the statements of Scripture as to angels and evil spirits "fanciful," are themselves victims of fancy. No force, of any kind, can be proved to be merely physical. We are sure, indeed, that matter is not force, and force is not matter.

they speak scientifically, as to nature ; or with understanding, as to Scripture ; everything mortal puts on immortality, the corruptible changes into the incorruptible, and seekers after life discern life everywhere. All progress, so soon as you trace Intelligence in it, indicates eternal power infused with life.

These thoughts are not freaks of imagination, they are truths drawn from realms with which all are familiar, they are facts within ken of the simplest minds, they rise into those glorious verities which are the great adornment of our being, and reveal Death as—

"Heaven's High Priest of Immortality."
Paul Hamilton Hayne.

The History of the Fall.

Genesis ii.

"Since evils are the consequences of sin, it follows that they will also disappear with it. As a traveller who, exposed to extreme heat or cold, feels the impression in every part of his frame ; yet when he enters a moderate temperature regains his natural state ; so human life, at present agitated with the innumerable evils, both physical and moral, which sin has entailed, will be enfranchised for ever from them all when once it shall touch the shores of eternal bliss."—St. Gregory of Nyssa, *On the Soul and the Resurrection.*

The taunt of the scoffer, the sneer of the unbeliever, is that third chapter of Genesis, the History of the Fall, which remains from age to age the only accredited Divine account of the origin of sin, and of human woe. The man weak in faith, has been afraid of it ; and the so-called rationalist, who only scratches the surface of things, finds explanation in explaining it away ; but the humble Christian accepts it, guided thereto by the Saviour,[1] and taught therein by the Church.[2]

The truth is, there was a first man—not evoluted from the beast ; but Divinely fashioned by differentiation of energy for production of new organism for higher function ; whose falling away is that human extremity, which brings Divine opportunity.

[1] Matt. xiii. 38, 39, xix. 3-6 ; John viii. 44.
[2] "Articles of Religion," vi. and ix.

The truth of the creation and the temptation is set forth in pictorial form, and as in a parable. The account of temptation is not of early struggles against nature's forces, not of a strife by which man, a brute, became the greatest beast; but of that fall which the Creator's wisdom and goodness made a discipline to higher restoration. The scene in Eden pictures a reality more wonderful than any word or figure of speech can express; even the primal sin, and the initiation of that perennial struggle, which man's conscience attests, and his reason owns. It is the basis of the Scriptural system of ruin and redemption; and not less matter of fact than the Incarnation, the Resurrection, the Ascension. It is supernatural, but what fact in nature is not supernatural? Who can show any one thing in our common life that is not, in its essence, supernatural? Our human life, every day, presents mysteries, both as to its origin and destiny, not less enigmatical than the fall and the rise of our first parents. The fabric of our faith rests on the truth of the history of the Fall (Rom. v. 12–19). Ruin by the first Adam is not less real than is Redemption by the second; the natural man precedes the spiritual; the earthly man is the vessel of clay that receives the impress of the Heavenly (1 Cor. xv. 21, 22, 45–49).

Shall we accept the New Secularist Book of Genesis? That very unscientific materialism which uses human mind to deny Divine Mind; which, finding matter to be the generally known vehicle of spirit, says, "The carriage is also the horse and the driver; there was no creation, but bioplasm brought itself together; and then began to live, to move, to feel, to think"—so that, what God could not do, nature does every day; and there is no Mind in God, man is the only thinker. Shall we account the History of Eden a fable; and embrace as a reality the manifold lie—there was no tempter, no fall; there is no sin, no devil, no heaven, no hell, no judgment for the wicked, no rest for the righteous? Are there no deceiving serpents? no talking asses? no deadly apples that seem good for food? no knowledge that destroys? no devils at all? and are these who declare—"God hath not said"—the only real angels?

The Bible History of the Fall would be universally received

as the most wonderful representative account in the world of the most mysterious reality, and as a production by the highest order of genius; were it not—supernatural. Men would say—"The details represent, in dramatic individual form, that germ of error which has become the experience of the whole race. The ruggedness that sometimes seems grotesque, and the Divine interventions familiar—to almost the commonplace, not only conciliate primitive and modern fancy; but are the concrete things which our nature requires as the foundation whence human thought ascends; and they give form to the awful realities which enter our daily life."

Men who pretend to laugh at miracles, at Divine interference, at the supernatural, are two-faced. They assert that whatever gravity, or light, or electricity, may effect in an ordinary way is natural—not supernatural, nor by Divine interference, and no miracle at all. We ask for verification, we want to know the source, the essence of these, or any other forces; and what gives to every one its speciality; and what proof there is that the forces are not differentiations of one Eternal Energy. Curiously enough, they answer—"Oh, in that sense, when we come to the reality, all the seen rests on the unseen, all that is temporal comes from the eternal, every part of nature—in origin and continuance—is by a supernature." Thus, unbelievers profess to be so profound as to know that, though everything is extraordinarily supernatural in the ordinary course, there is nothing in the ordinary which is supernatural in an extraordinary sense. At the same time they know, as well as we do, that every part of nature, and the whole of nature, goes out of its course, takes a new path in space, and makes every force act along a new line, every moment.

For some the history of the Fall is too childlike: God is represented as "working like a potter, as talking, walking, as professing not to know—though He does know, of allowing His work to be marred, and then punishing His creatures for doing that which He knew they would do." There is no mistake about all this: the wonder is that men who say—"Our first parents were less intelligent than even children are now"—should complain that the command is so plain that

there could be no misunderstanding in the offenders; and no misconception, by any one, at any time, as to what was to be done, or not to be done. The fact, however, is that the child-like account is not childish: it does not require us to believe in the evolution of evil out of a long-tailed creature, but out of a sinful principle. Behind the simplicity is a meaning, wide as the whole range of man's responsibility; is a power, influencing the whole course of history; is a result, that eternity alone can fully reveal. We have in the simple style, depth of meaning; and profound thought not beforehand of any particular age, but of all ages. Was it a small matter to declare that God made man to be a finite image of Eternal Mind and Will? made him of the dust, so that he was akin to, though ahead of the beasts; and breathed into him a nature by which he knew and could serve the Almighty? Was it a trifle to show that man was not of the brutes, and could not find amongst any of them a suitable mate? Had it nothing to do with morality, the dignity of woman, the sanctity of marriage, that she should be formed of man, as man was fashioned of the ground, to be Holiness to the Lord? Do these men give a truer, a healthier, a more elevating, manly, and modest account? "There was no real temptation at all, no real creation at all, the mutual adaptation of the sexes was by no adaptation at all. The woman was a female evolution out of some hairy-tailed creature, of chance production, who by promiscuousness of sexual union gave birth to soul-less beings—children of death!"

As to Temptation.

It became real, when the outward show of material substance was so presented by spiritual influence to the soul as to allure from trust in, love of, and obedience to God. It eventuated in sin, with a future growth of manifold evils, when the secular and sensual, by aid of the spiritual, prevailed to persuade that more pleasures and advantages were to be obtained by self-willed use of nature, than by obedience to the Creator. That the first man was not a beast we are sure, nor was a beast's heart given to him, for the beast can neither be tempted to moral evil, nor be guilty of it. Man can choose between truth and falsehood, right and wrong, whether the

earth shall rule, or celestial influence prevail. He could not be allured from his wife, there was none other to mate with ; he was not able to steal, all belonged to him. The simplest, and, so far as we can see, the only way in which obedience could be enforced and trial made, was by the command—"Thou shalt ;" and by the denunciation—"Thou shalt not." Obedience, was continuous allegiance to the Eternal. Disobedience, was the turning aside after some imagined greater good.

The temptation began apart from man : he did not tempt himself, but was tempted. He knew that temptation would come ; and had strength, if used, to resist it. Had he used that which he possessed in himself, and that continual restoration of it provided in the Tree of Life ; for as St. Augustine says ("Civ. Dei," xii. 23), "by the Tree of Life he was kept from the necessity of dying ;" evil, so far as he was concerned, would never have become actual.

It became actual through infusion of doubt, by the thought of gain, of attaining a new pleasure, by quickening of curiosity, by a sense of mystery—as to some wonderful knowledge which would liberate from dependence on obedience to the Creator's word. The whole transaction is an example of diversity in the unity that prevails in the universe. In the physical world, all force is push in a straight line. This push becomes twofold : for and against, to and from, centripetal and centrifugal, all other forces are differentiations of these. In the spiritual world, there is that centripetal force, represented by the Tree of Life binding all things to God ; and there is the centrifugal force, represented by the Tree of Knowledge of good and evil, apart from God, which draws away the soul. Thus, in the garden, were trees of every kind : natural, supporting the natural life ; and two mystic trees, meaning more than met the eye, the Tree of Immortality and the Tree of Trial : all which set forth our present life in a parable. What the brute and the devil in us may lead to is well known. That which the Divine in us would accomplish, every true man praises.

The Serpent.

We are not to get rid of the difficulty by saying there was no serpent, for so we should reject the historic reality of Adam

and Eve. There was a true temptation by Satan of the Saviour, and there was a real temptation of Eve by something called a Serpent. The meaning is—an unseen evil spirit became visible, or incarnated himself, that he might abase and destroy a pure nature: whatever the form was, it is called "serpentine."[1] Without an evil principle, as we have already shown, there is no adequate explanation either of physical or spiritual evil. Nature is hostile to nature, imperfection is everywhere, weakness and death prevail where strength and life would be better. We cannot charge these on the All-Wise, All-Good, All-Powerful. Common sense demands that we believe they come from the individualism of creatures in opposition to the Infinite and Universal. As to Satan entering a serpent, he entered Judas; and demons have entered human bodies; the action, in every case, was natural—intensified by the unnatural. The principle of it explains all temptation: for we do not abase ourselves to the low, as being low and vile, but because the low promises something that we crave as an advantage.

He who complains that it was not possible for our innocent and simple parents to resist a crafty and subtle nature, almost akin to the Divine; has the complaint removed by this fact: God permits no right-minded person to be tempted above that he is able to resist. Satan was not allowed to appear in the supremacy of power, of wisdom, of beauty; could not come as another god; for, then, victory might be counted on. He was limited to action through the low and contemptible; through that, in itself, not fit to be obeyed by a high nature. Adam's fall was not more necessary than is ours now, when we allow ourselves to be cast down by sin.

We do not, nor did Adam, see the Evil One; but, possibly, if we had eyes to behold the inward of things, an incarnate evil might be discerned in every temptation. Is it not our continual prayer—"Deliver us from the Evil?" The Serpent

[1] Lest any one should err as to the serpent's curse, so called, it is well to bear in mind that the curse was for the Evil One in the serpent, and is to this effect—"Thou cause of evil, hast thou not sunk low enough from thy heavenly brightness? dost thou take even reptile form to do yet more hurt? Then crawl evermore, lick the dust, thou Spirit of Darkness, be of all things most hateful."

represents that Mystery of Iniquity in the universe, everywhere and in all things present; that personality whose power is derived from a very terrible being. This subterfuge of his to destroy was overcome by the appearance of the Lord in opposition to the evil appearance; and by the prophecy of that Incarnation by which Christ took our nature into the Godhead. We do not magnify ourselves, we glorify the Lord; Satan brutalized himself to degrade men, Christ humanized Himself to exalt men.[1]

As to the Tree of Life.

The Tree of Life not only means life in God, but man's life in God continued and augmented by use of privileges. The reality is old, as to Adam; to us, it is new, and renewed every day. The tree of life, its branches, leaves, and fruit, represent Christ planted in our life; rooted in the ground of our faith; growing erect towards Heaven in our worship; branching out, in our manifold duties, on every side; the breathing living leaves are as a clothing of righteousness, of love, with sweet dispersive refreshing fragrance, everywhere; the fruit is that holiness to God and use to man which, Heavenward—obtains acceptance, and earthward—is blessed to every creature. Adam, as made in God's image, was to live for ever. The Tree of Life was the symbol, the assurance of immortality; and by use, as the food to nourish obedience, maintained in him life Divine. The second Adam, planted in our nature by His holy Incarnation, and in our body by the new birth; in our earth by the cross, and throned in Heaven by the Resurrection and Ascension, is a Tree of Life for the whole world.

As to the Tree of Knowledge.

It is good and evil: good, Godward; evil, when separating from God. All good knowledge will come, in its best form and time, as we obey that influence which tends to elevate every power in conscious obedience to the Supreme. Evil knowledge is a knowing apart from God: not growing up from life in Him, but by experience apart from Him. If, with

[1] The Rev. Edward White states—"We may suspect that this seemingly incredible narrative of the Serpent's guile contains the history of a crisis in the establishment of God's sovereignty over principalities and powers in heavenly places."—"Genesis the Third History not Fable," p. 61.

the measure of freedom a man possesses, he willingly chooses to seek enlargement away from the Supreme ; the knowledge becomes active in individual selfishness ; the individual is supreme to himself ; is in a state of rebellion—is dead to God. With the freedom must exist a possibility of temptation, opportunity of choosing between good and evil, obedience and disobedience, God's will and self-will.

How could faith and obedience be tried? Only by a test applied inwardly, by infused doubt—"yea, hath God said?" and applied outwardly, to the sense of beauty—"it was pleasant to the eyes ;" and to the other senses—"the tree was good for food." Then, again, it became an inward temptation of more intellectual force—"a tree to be desired to make one wise ;" after which came the actual transgression—"she did eat . . . he did eat." There is nothing absurd in such a trial. The simplicity of it evidences reality and power. The tree was not a mere bait for the palate. It presented a mysterious appeal, which the Tempter applied to all that was within man.

The Fall.

It was a sad reality. The concrete forms of the dark tragedy may be dramatic, or allegorical ; and the whole a parable, without weakening the facts related. If we take the Serpent as representative of a spiritual principle opposed to man ; and acting against man's true nature, by giving to other things falsity of nature ; or as a visible, living, embodied representative of Iniquity, as matter is the garment of force ; in each and both, we have a sufficient explanation of a præter-human and unnatural impulse. The Evil Principle, seeking to be self-centred apart from God, led man away: so that man, too, sought that unholy individualism, centred in self, which regards God as not—or as second. There was the unhallowed thinking, the evil spirit moving the pure but simple spirit ; this thinking passed into the act of looking ; this looking became longing ; then came the wilful transgression. He departed from the Living God, in that moment severed himself from God, spiritually died, and set himself up as a self-determining power in his own individuality to be as God—"knowing good and evil." He took himself, the finite, as centre—in place of the Infinite ; he removed himself from the Eternal to the

temporal ; forsook the path of obedience—the way of everlasting life, and chose the way that of necessity led to death eternal.

> "The greatest of earthly blessings is not life ;
> But of all human ills the worst is guilt."
>
> "Das Leben ist der Güter höchstes nicht ;
> Der Übel grösstes aber ist die Schuld."

It is not less a folly than a fatality when the scoffing unbeliever says—"We are to believe that a miraculously talking reptile deluded a miraculously formed woman, some thousands of years ago, to eat an apple ; and, therefore, children of every age are doomed to misery, and men and women are accursed." Such language is a repetition of the temptation, and in it we hear the deceiving words—"Ye shall not surely die." It is no fable of that sort : it is a great reality. The Creator holds such familiar relations with His good and pure creatures, as they are able to bear ; that He may fashion them, by their own use of freedom, for a destiny of splendour. A previously made higher creature, who had gone astray by endeavouring to exalt his own individuality into the place of a Divine person, deludes man with the notion that by pleasing himself, and by using what he possesses in his own way and apart from control, he can enlarge his every power and be a Diviner being. The man falls into the snare, being tempted in the only possible way—disobedience ; and because the temptation is by a creature whose apparently magnified capacities present an example of the promised gain.

Irenæus, the scholar of Polycarp, the disciple and friend of St. John the Apostle, pointed out long ago—that no curse was pronounced on Adam and Eve, either after or before their transgression. They had been forewarned that to eat was to die—"In the day that thou eatest thereof thou shalt surely die ;" not because God wished them to die ; but because sin would remove them from the region of immortality, take them out from life's circle. The ground was cursed, that is sentenced, or condemned to bear thorns and thistles ; but this was in mercy to man, that the toil might weary him of, and turn him from the evil way. Satan, or the serpent, was cursed ; that is, as he had taken a low animal form and nature

to delude, degrade, destroy a higher nature, he was made lower than the low; an object of hatred to those he had deluded; and, finally, to be yet more abased and utterly conquered by means of that weak one whom he had wickedly led astray. As for Eve, the penalty of her fault was subordination to her husband, and sorrow. She was to have been a helpmeet; not only the equal, but, in some respects, a superior, as enabling him to become better and higher; now that she has forsaken the honour, Adam is rather her helpmeet; she, being disciplined by pain, is by conception to bring forth a second Adam by whom will come full deliverance. As for Adam—sanctified by sorrow, humiliated by heavy labour, he must in the sweat of his face, by mortification of his earthly animal nature, live a life which will bring all that is earthly in him to the earth out of which he was taken.

That Adam knew of a better life to spring out of this death, and of an immortality regained by means of a conqueror born to the woman, is certain: for he named his wife "Eve"—not as the mother of those that die; but as the mother of all who live; live by Him who is to be born of her. This is one of those various early intimations of immortality which superficial readers of the Holy Book are not able to discern. We are not now, nor have we at any time been, cursed of God because Adam sinned; but the great love of our God has taken occasion, even by our transgression, to bestow a greater good and better life.[1]

Rehearsal of the History.

The first man was the head of a series, the originator of a race. His sin was not a detached event, not merely an evil precedent which his descendants might imitate, but the beginning of an active influence which permeates every individual. Before the Fall, he was a joyful master: subject, but willingly, to God only. After the Fall, he was an alienated slave, self-alienated, to passions, to death. The transaction is renewed

[1] "O, felix culpa Adami quæ meruit talem et tantum habere redemptorem!" St. August. "Cont. Advers. Leg. et Proph.," i. 21. "Deus non ignarus fuit hominem peccaturum, sed etiam quod boni et justi fuerat et de peccante facturus præscivit." God foreknew man's sin, but He also foreknew the righteousness and goodness He intended to show in the case of the sinner.

day by day; and the Fall has repetition in every individual who voluntarily repeats misdeeds and continues in them. To array our individuality against the Supreme Will, is a plucking again from the forbidden tree.

Probably, the most fatal manifestation of evil in our day is the spirit of conceit and rebellion in which men, almost without any temptation, and certainly without any well-founded hope of gain, throw off all outward observance of religion, and all inward subjection to God. They act as were Satan the great scientist; as if love, reverence, and obedience to the Divine Will, as revealed in Nature, in Revelation, in Human conscience, were a hindrance and not a help to man.

Recovery from the Fall.

Where Freedom is the supreme code rebellion cannot be put down by force. Wisdom and Goodness have to provide such persuasive—not coercive remedy, as shall win freewill to virtue again. The existing provision for insurance of immortality to obedience, was the tree of life: to take of one tree was death, to take of the other was life for ever.[1] Recovery from death, apart from the tree of life, was not in human power; and the purpose of God, that human existence should yet more partake of the Divine Nature in the way of obedience, could not now be accomplished; and man must either be lost, and the Divine idea rendered ineffectual; or he must be won by a further display of power and wisdom and love; love which cures the willing, not coerces the unwilling.[2]

Would you honestly consider this recovery, begin by regarding the whole as one vast scheme for elimination of evil from the universe. Evil does exist and good exists. There is a conflict between the two, that is certain. The Scriptural

[1] This shows that those who hold there is no intimation of immortality in the five books of Moses, are in error. Warburton, in his masterly work, "The Divine Legation," did not deny that eternal life was offered to the old Patriarchs and to Moses through Christ: he only maintained that the people under Moses were governed by temporal rewards and punishments.

[2] Deus volantes curat, non astringit invitos."—St. Ambrose.

The Rev. James Gylby Lonsdale remarks on this—"God compels men to come in, but it is by the compulsion of persuasion. An ancient prayer of the Church runs thus: 'nostros rebelles compelle voluntates:' compel our rebellious wills to obedience. Jesus constrained His disciples to go into a ship; but which, says Grotius, 'certe nec trudendo nec trahendo,' was not by pushing or pulling."

statement is, that evil having come into being, for the sake of a recovery which should eventuate in a higher than the original state, the physical worlds have been allowed to come into subjection to a power which is not of themselves (Rom. viii. 20, 21). This accounts for whatever there was of evil and of death before the appearance of man. This power of evil takes possession of man, so that he—created for eternal life—becomes subject to death.

It is better to take the whole account as literally true : for to judge of things at the beginning as if they would be after the present manner is not less false to science, than to history, than to fact. If you cannot do this ; if prejudice, if a fond conceit as to your intellectuality, so weakens thought that vagueness is preferred to the concrete ; regard everything as, at least, having a deeper meaning than the words ; the essence as more than the form ; and you will see what the reality is : that it is in analogy with the process of compensation, of restoration, and of reproduction, which pervades the worlds. Stars aberrate, the eccentricity is corrected ; life is weakened by disease, strength returns through some health restorative ; individuals die, but, ere the catastrophe, they are reproduced in their children. Then to enlarge, while aiming at accuracy, thus view the transaction : The great energy which enters space ; which obtains locality and differentiation of force in all the forms of matter ; which acts beneficently, restoringly, savingly ; which assumes manifold forms, visible and invisible, material and immaterial ; is the manifestation of a spiritual reality. This reality becomes personal in the Seed of the Woman ; in the Virgin's Child ; in the man born of woman, not by man, but by the Eternal Spirit. By the invisible Form of Deity assuming a human visible personality (Col. i. 15 ; ii. 17). By Revelation of the Supreme, in the Word (John i. 1, 14). By the Divine Thought making Himself known as Wisdom (Prov. viii. 22–31). We so think : not as intruding where none should enter, but on our knees before Him whom angels proclaimed, and the wise men worshipped ;[1] as, with the Apostles, rapt in reverence of His holy life, words of

[1] "He only is a good reader of Scripture who gathers its meaning from its words, instead of imposing on those words a meaning of his own."—Hilary.

wisdom, and acts of power; as, in adoring wonder, at the cross when the earth quakes, the sun withdraws his light, the dead appear, and the centurion says—"Truly this is the Son of God."

Why should any doubt? Have we not proof in our own selves, in the pains of lower creatures, in manifold physical conflicts; that there is a force, a will in nature, adverse to the perfection of things; a something that sets happiness greatly at nought, and renders moral purity well-nigh impossible? There is a Mystery of Iniquity and a Mystery of Godliness. Who can ascend the heights of godliness by aid of cold reason? Who can sound the depths of iniquity with words of rationalism? He who sins enters a dark and mysterious domain full of horrors, a domain which, though not infinite, far exceeds any limits that the sinner knows of. Do we not find concentrations of the vile and repulsive; in some men, very personalities of moral evil; and in other sensient creatures, headings up of hurtfulness? These can hardly be explained, except as by some Deadly Thing that seeks to destroy. Not less, the good man, the truly holy, the seeker of highest virtue, of whom Christ is the Firstborn—the Head, represents the Divine Principle effectuating recovery. As the first man, animated by the Divine Spirit, became a living soul through whom we all have natural and mortal life; so the second Man became a quickening Spirit by whom we have spiritual and immortal life (1 Cor. xv. 45, 47).

"Blessed Jesus!
Give us Thy Hope, which outlasts all delay;
Give us Thy Wealth, which never doth decay;
Give us Thy Bliss, which none can take away;
Give us Thy Love, which dureth aye alway." Amen.

Orthodox View of the Atonement.

"God Himself bare our sins. He gave His only Son as the price of our redemption. He gave Him, in whom was no sin, for the sinful; the Just for the unjust; the Incorruptible for the corruptible; the Immortal for the mortal. Oh, sweet exchange! oh, inscrutable device! oh, mercy beyond hope! that the iniquity of many should be put away by the righteousness of One."—*The Epistle to Diognetus.*

"Hearts that are groaning with life's heavy burden,
Who fear to go forward—to sorrow a prey;
Jesus invites you—'O, come, heavy laden;'
Leave sin at His feet, bear mercy away."

What the Atonement is.

That at-one-ment with Himself by which God brings back the wandering, finds and restores the lost, pardons the sinner, heals all sickness, removes all evil, and saves from death. It is an assurance that God overrules the kingdom of darkness not less than He rules the Kingdom of Light; that He controls evil, and gives blessings to enrich and gladden us; that whithersoever we go, He holds us by the hand. He follows us into darkness, and sustains us in our losses, comforts us in our sorrows, and brings us from the valley of death into a path of life. The Atonement gives us the self-revealing side of God in mercy, love, and truth.

The Atonement, as a doctrine, means—that evil having entered man, and led him into sin; God, Himself, to expiate sin, to redeem man, and restore the world, makes satisfaction and reconciliation. This He effects by that Revelation of Godhead, the Eternal Son, assuming our nature: so that He is Divine Justice and man's sin in one person; in suffering and death is an expiation for sin; and by obedience and resurrection from the dead imparts holiness and life. The process is a new creation. The Heavenly Man takes the place of the earthly man, in such a marvellous way that all who believe in the Divine act, and receive Christ into their heart—regarding Him as the Spiritual One, the Head of a new race—obtain power by the Spirit of God, Divine Truth and Life. They pass from the dominion of sin, live in sanctity; and, recreated in the image of God, are heirs of everlasting glory. This is the Gospel of God (Rom. i. 1; xv. 16), the glorious Gospel of Christ (2 Cor. iv. 4), the Gospel of Truth (Gal. ii. 5, 14), the Gospel of Peace (Eph. vi. 15), the Gospel of Salvation (Eph. i. 13), the Everlasting Gospel (Rev. xiv. 6).

How the Atonement is wrought.

To the Infinite, Omniscient, and Eternal, whatever was, or is, or shall be, stands forth as an infinite, visible, and present now. In the Eternal Spirit was for ever the Creating, the Redeeming, the Sanctifying Principle, or Person, or Essence:

for whatever is in God is in Him infinitely and eternally; and these essences we call the Father, the Son, the Holy Ghost. Were there no Creation, God would be the Absolute, the Unconditioned, the Unknowable: by creation He brought Himself into relation with His work; conditioned Himself to the effectuation and maintenance of it; and made Himself knowable, or to be known of. Were there no Redemption, God would not be known as the loving, the pitying, the merciful One. Were there no Sanctification, God would not be known as the Holy, the Pure. In thinking of Godhead, logical order requires us to regard God as knowing Himself, by Wisdom (Prov. viii. 22–31): this Wisdom we call the Son; and as ever and ever conscious of Himself, and this we call the Spirit. The Generation of the Son is, therefore, eternal; and the procession of the Holy Ghost is eternal. The generation of the Son, in time, was by the Incarnation; and the procession of the Holy Ghost, as to the Christian Church, was at the Day of Pentecost. By the Incarnation, the Son of God became the Christ, Jesus—our Saviour; by His Life, Holiness, Works, Death, Resurrection, Ascension; and by the Coming of the Holy Ghost to apply to man, what Jesus did for man; the Atonement is wrought. The Lord says—

"Well I know thy troubles,
O My servant true:
Thou art very weary—
I was weary too:
But that toil shall make thee
Some day all Mine own;
And the end of sorrow
Shall be near My Throne!"

John Mason Neale, from the Greek of St. Andrew of Crete.

The Effect of the Atonement.

To the whole race is given that position which is spoken of as the receiving of life (Rom. v. 12, 18), and the justification of life (Rom. v. 19). When any one is willing to act upon this, he receives faith by a higher power—another gift in addition to the former grace (Eph. ii. 8); a gift which, enabling him to receive Christ as a personal Saviour, also enables him to receive power to become a Son of God (John i. 12). This new birth is from above, and by the Holy Ghost (John iii. 3, 6, 8);

and the individual may now be said to live—spiritually, to live—Divinely. The fruits of this life are works wrought by love in faith; and with the doing comes more knowledge (John vii. 17). This knowledge contains whatever is necessary for guidance in holiness, and for eternal blessedness (John viii. 31, 32, xvi. 13; Rom. viii. 1, 2, 34–39). Having this knowledge, death, as penal, is abolished; it is a going to be with the Lord (2 Tim. i. 10; Heb. ii. 14). Saints, in greater nearness to Him, locally and spiritually (2 Cor. v. 6; Phil. i. 23), wait for the resurrection; and are then raised in an ordered progression (Rom. vi. 8; 1 Cor. xv. 23). The crowning act, after the first resurrection and the millennium (1 Thess. iv. 13–15; Rev. xx. 4–16), will be the grand restitution of all things (1 Cor. xv. 28; Rev. xxi. 1–5). From all which we learn, that the Redeeming God, in order to win souls by the allurement of His great love, entered space, time, and our nature through the Virgin's personality, to bring restitution for all. Every man who knows Christ, who is baptized duly into Christ, who duly feeds on Christ (Mark xvi. 15, 16; John vi. 47–51), who from love and faith obeys Christ, receives power to determine his own destiny (2 Cor. iii. 5). Thus, the Incarnation and the Atonement are definite and active for all: even to those who know not Christ are opened large privileges (1 Tim. iv. 10), and they are accepted—so far as they work righteousness (Acts x. 35). Prey is taken from the Devil (Ps. lxviii. 18; Eph. iv. 8). The world's renewal and the justification of mankind are assured (Rom. viii. 19–21). Only he who abuses freedom, and prefers to be a devil—the subtle resister of the Holy Ghost—hath never forgiveness (Mark iii. 28–30; 1 John v. 16).

The Atonement as Part of a Grand Plan.

As giving man a new position, through faith in Christ's person and in what Christ did; in conferring power to obey; in enlargement of human nature to receive Divinely human holiness—both as to receptivity in the inner life, and in manifestation of it by the outer life; we find man restored to the high place which sin had forfeited, so that the Atonement is an expiation for sin.

As an expiation it was prominent in our Lord's mind.

At the beginning of His ministry, He declared that for this He should be lifted up—on the Cross (John iii. 14). About a year before that Lifting Up, He said that He would give His life for the world (John vi. 51). Three months before the end, He stated that He came to be a ransom for many (Matt. xx. 28; John x. 11, 17). Apostles and prophets declared the same truth (Rom. v. 11, 17, 18; 2 Cor. v. 15, 18, 19; 1 Pet. i. 18–20; 1 John iii. 5, ii. 2; Isa. liii. with Matt. xxvi. 52–54; Matt. xxvii. 38, 39; John xix. 30). We cannot separate any man's life from his death, least of all Christ's; and Christ made the atonement or reconciliation by all His acts, teachings, miracles, as our Prophet, Priest, and King. The Church teaches us to pray—"Good Lord, deliver us," by the Mystery of all Christ's acts from His holy Incarnation to His Ascension. It is, nevertheless, to the death of Christ, the cross of Christ, that the Church chiefly attributes the Atonement: rightly, because Scripture does so; and because the ancient Fathers of the Church are unanimous in setting forth the universal dogma of the Atonement. We may add—Christ's death is the culminating point of His ministry. It was what He looked forward to, being straitened till it was accomplished. Action and suffering met in Christ, and in the mysterious transition from one to the other, and in the fulness of both, the Saviour Himself was perfected (Heb. v. 8, 9).

These realities were prefigured by the Levitic ritual (Heb. ix. 22–24). The effectuation was by means of a life-long surrender of body, soul, and spirit to creaturely obedience; that realization which the whole burnt-offering of the Patriarchal age and Mosaic dispensation—whether of sin's destruction or the presentation of a perfect life—had foreshadowed. He was the Peace Offering; He was the Paschal Lamb; and, as the Expiation for sin, gave new life to the world (Eph. ii. 14; 1 Cor. v. 7; Rom. iv. 25; 1 John ii. 2). He overcomes evil, destroys the work of the Devil (1 John iii. 8), by being the propitiation, the ἱλασμός, the sin-offering (Rom. iii. 25; Heb. ii. 17; 1 John ii. 2, iv. 10); the Purification, καθαρισμός, by fulfilling the ritual of the Aaronic Priesthood (Heb. i. 3, ii. 17, ix. 14, 23, xii. 24; 1 John i. 7; Rev. i. 5); by being the Redemption, ἀπολύτρωσις, as by a deliverance like that wrought

at the Passover (Ex. xii. 23; 1 Cor. v. 7; Eph. i. 7; 1 Tim. ii. 6; Heb. ii. 14, 15, ix. 12, 15; 1 Pet. i. 18, 19).[1]

These many facts uniting the Creation, the Fall, the Patriarchal Age, the Levitic Ritual, not less the Pentateuch than the Prophets; and not less these than the real facts and true philosophy of all history—of all morals; show a consensus of evidence in that best of all witness which growth and unfolding through many ages, by various minds, affords.[2] It is a witness which manifests that the Atonement is a structural principle in creation, in providence, in revelation, which we must not separate from ancient Judaism, nor from modern science, but rejoice over as the grand fact, the hinge on which the world turns from sin to righteousness, from darkness to eternal splendour.

The Atonement as a Divine Plan.

A world of chance, or of fate, could not be a subject of thought; but the fact that we have to think and to take care proves that the world is something to be thought about. In it we discern marks of a thinking Intelligence, who is conducting the incompleteness and unsuitableness of man and his surroundings to a complete and fitting state. Foreseeing Wisdom, conscious of Himself and of His action, rules the world. He blends high objects, heavenly things, with life and nature; making the earth a theatre of great events which are crowned with a Divine loving counsel.

The Saviour, effectuating this counsel, was not only a man—born, living, dying for men; but the man specially constituted, the representative, the head, a peculiar person with vital connection and position, enabling Him to conciliate the Creator and the creature (Gal. iii. 20).

Man, not sinning with an open-eyed wilfulness of his own, but by treacherous allurement, had not rendered himself

[1] "The legal sacrifices were allusions to the great Atonement to be made by the blood of Christ, and this was not an allusion to them."—Bishop Butler, ii. ch. v. See also, T. Perrone, "Prælect. Theol.," part ii. ch. vi., "De Christi Satisf. et Merit."

[2] "Il n'y a rien qui démontre d'une manière plus digne de Dieu ce que le genre humain a toujours confessé, même avant qu'on le lui eût appris, sa dégradation radicale, la reversibilité des mérites de l'innocence payant pour le coupable, et le salut par le sang."—De Maistre, "Éclaircissement sur les Sacrifices."

incapable of return to holiness ; but it is certain, that if unable adequately to resist when not in the Tempter's power, he could not, being enslaved, find strength for deliverance. The Divine process places the needed help within reach ; and with it are those attractions which a soul—not choosing evil as its good—finds a sufficient, but not coercive persuasion. The attractive persuasion being Divinely adjusted that human will, though not compelled, may voluntarily release itself from sinful weakness.

> " Hence it is, the worst turns out the best to the brave,
> The black minute's at end :
> And the elements' rage, the fiend voices that rave,
> Shall dwindle, shall blend,
> Shall change, shall become first a peace then a joy."

We are not to say—God permitted sin that, by the Atonement, He might win more glory ; with Him is no such doing of evil that good may come. Doubtless, we are bound to teach as did those of old—" Had man not sinned, Christ would have been incarnate, but not crucified." [1] The perfection of human nature and the glorification of all things would have been accomplished in some manner not less wonderful.

We must regard sin as that great blot which defiles God's works, fills nature with evil, makes earth-life sad for innumerable creatures, and pierces man with sorrows. There seems to be no other plan possible for the erasure of this blot, if the intelligences of the universe are to be free, than that which God has chosen. The universe, whether material or spiritual, cannot be governed without laws ; and the infraction of law must be punished, or there is no difference between right and wrong. The infraction of law, before man existed, led, as we have already seen, to physical disturbances in the universe ; and infraction of law by man has intensified those evils.

The Divine Plan, by which the evils are to be done away, displays such love and patience, wisdom and moral power, that it is impossible to find anything so excellent. Take it

[1] " Etiamsi homo non peccasset, Deus tamen incarnatus esset, licet non crucifixus."

as true, as given in reply to a wise angel who thus states the evil that is in the worlds : " O Almighty ! this universe framed by Thee is in manifold peril. Principalities and powers, in the Heavenly Places, array forces against forces ; worlds come into collision ; the poise and equipoise of constellations, of suns and planets, are so that heat smites and cold destroys ; amidst life, everything is in death ; and men even, who might otherwise by wisdom subdue nature, are so beset of evil, of so diminished a life, of so curtailed a power, that the best are cut off when most fitted to live ; and none can be found who accomplish the good they would. Thou, Thyself, art ignored. Some say—' God is not, there is no God ;' others—' If there is a God, He is unknowable.' Scientists worship nature and its laws, accounting themselves not superstitious ; and the vulgar worship nature's forces, as were these Thyself."

Take the Divine Reply—" Angels have gone from Me ; and men, by delusion, were led from Me ; thinking to have more life, greater fulness of power and pleasure, by placing their will in opposition to Mine. Power so to do is the prerogative of freedom. If I destroy the erring, and create new free worlds, the perilous adventure of freedom will again be made. I can create beings who should never go astray ; but, however intelligent and mighty, they would be mere machines ; from them could be no love, no goodness, and in them no moral worth, no free high gladness. I will not slay the sinners, but to rebuke their pride, I take the lowest place amongst them. In correction of their selfishness, I give up all for them who in hope of gain gave up Me. To correct their love of sinful pleasure, I surrender every joy, be poor, will labour, be scorned, be mocked, be scourged, be put to death. The Mystery shall be accomplished through embodiment of Divine Essence. The Wisdom, the Word, the Eternal Son, takes flesh upon Him ; and gives His Life as a satisfaction for sin by enduring the laws' penalty. Men's love being won, they shall be infused with My Nature. Having My Nature, they shall possess Divine righteousness, Infinite life, eternal glory. To win, to save, My erring creatures ; I will give up all that I, as God, can give ; and enrich them with even more than they have capacity to receive."

"And so the Word had breath, and wrought
With human hands the Creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought;
Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef."

Tennyson, In Memoriam, xxxvi.

Conceive this as true. Can there be anything more wonderful, more loving? Could any creature devise a scheme so marvellous? Which of the fishermen of Galilee? or Saul, the persecutor? or what Philo, or who? or what bishop, or Ignatius? Would the highest angel presume to think, or dare to name so mysterious a transaction? Could any, before God Himself declared it, think out a way for the Eternal to be timely, for the Infinite to be personal, for the Immortal to die? Ought not the Divine compassion and wisdom to entrance us with gladness, fill us with praise, make every creature love God with all their heart and mind, soul and strength?

Is it true? It is true! It is that revealed in Scripture! It is that Revelation of God in time which eternity alone can adequately praise! If a man will not adoringly worship this love, he is not worthy his name; if he will not listen to Jesus, all other persuasion is vain. Jesus calls—"Come unto Me all that are weary and heavy laden, and I will give you rest. . . . Come, and your souls shall live. Eye hath not seen, nor ear heard, nor hath it entered your heart to think of all the good things which I have prepared for you. Come! you shall be with Me where I am in gladness, in glory for ever!" Let the whole world answer—

"Jesus! Name of wondrous love!
Human Name of God above!
Pleading only this we flee,
Helpless, O our God, to Thee."

Bishop Walsham How.

The Advantages of the Divine Plan.

Are manifold: God is conciliated, Might can be merciful, yet vindicate right; the sinner can be saved, yet the sin be condemned; the might and wisdom of God dishonoured, by

setting at nought His rules and rendering nugatory His purpose, are manifested by a might of love and a depth of wisdom which subdue all things to His law, every heart and mind to His praise. Judgment and mercy meet together, righteousness and peace kiss one another. The evil which originated in one, affecting all; is cancelled by One, unto the saving of all. One transgressor led to all unbelief and disobedience; the obedience of One leads to all faith and righteousness. Unbelief rendered sin universal, Faith makes salvation not less abundant. Out of the great lie, which wrought ruin; we are brought into the great truth, which works restitution.

View the fact in various lights. We are now justified, so that we can stand before God. We stand before Him, not only in our representative, our advocate (Rom. iv. 25, viii. 34); but as ourselves being delivered from evil by our Champion, who fulfilled all righteousness (Heb. x. 9, 10); by possession of His Nature through the new birth by faith (John i. 12, 13); by an actual likeness to Him (1 John iii. 2), and by honourable investiture of His righteousness as with a garment (Rom. iv. 22–24).

"Who are these of dazzling brightness,
These in God's own Truth arrayed,
Clad in robes of purest whiteness,
Robes whose lustre ne'er shall fade!
* * * * *
These are they who have contended
For their Saviour's honour long,
Wrestling on till life was ended,
Following not the sinful throng.
* * * * *
Now in God's most holy place,
Blest they stand before His Face."

Frances Elizabeth Cox, from the German of Heinrich Theobald Schenck.

As our Propitiation and Satisfaction, Christ not only renders, as man, perfect obedience unto God for men; but, as further qualified by His Divinity, it is well that He by whom all things were created (John i. 1–3), should re-create all things.[1] Coming within the world's precincts to be head man,[2] and to represent Divine Goodness in even dying for men, he

[1] Col. i. 14–18; Heb. ii. 10. See Hooker's "Ecclesiastical Polity," v. li. 3.
[2] John vi. 38; Phil. ii. 6–9; Col. i. 18.

takes away the fear that causes the sinner to hide, as did Adam, from God; and lovingly draws the sinner to be a saint: thus man is reconciled to God (1 John iv. 16–19). Leaving the world, and entering the Heavenly Places (Heb. ix. 24), He so propitiates (1 John ii. 2) as to be our (καταλλαγή) satisfaction Godward.

It is common with unbelievers to speak of Christ as a martyr, as One who died for His cause—because He could not win men to it. Christ was not a martyr, nor did men force death upon Him as one who would but could not resist. His death was a λυτρον,[1] a ransom: not in the sense of a compensation to God for lost righteousness, or to Satan for actual guilt, but of expiation or release: expiation of that kind which, in the rendering, destroys the receiver. Christ, through death, destroyed him who had the power of death, that is, the devil (Heb. ii. 14, 15). This expiation was voluntary on our Lord's part: He gave His life (John x. 11), no man took it from Him; He laid it down of Himself (John x. 18). Had He willed, more than twelve legions of angels would defend Him (Matt. xxvi. 53); every one of whom could slay an army of a hundred and fourscore and five thousand men (Isa. xxxvii. 36). The ransom, the propitiation was effectual, not by the infinity of the suffering—but by the Infinity of the sufferer;[2] and it is the infinity of the Redeemer's love that wins our heartiest praise—

> Thee the love of souls drew down from beyond the sky—
> Drew Thee from Thy glorious Home, Thy Palace bright and high!
> To this narrow veil of tears Thou Thy footsteps bendest;
> Hard the work Thou tak'st on Thee, rough the way Thou wendest."

We will now think of Sanctification.

The restitution of man to God—effective in Justification by righteousness, and in Propitiation by ransom and expiation—would not be complete without a process wrought in our own nature which should eliminate our love for sin, and sin's power over us. Christ said: "For their sakes I sanctify (or consecrate) Myself, that they may be sanctified" (John xvii.

[1] Matt. xx. 28; Mark x. 45.

[2] "Non quia passus est infinita, sed quia qui passus est erat infinitus."—Jackson, "On the Creed," bk. viii. chap. xiii.

19; 1 John iii. 9). This work, to which Christ consecrated Himself, and effectuated in His life and death, is applied to our soul by the Holy Ghost (John xvi. 14, 15). Jesus, in revealing the Father, is our food (John vi. 53); is our life, and lives in us (Gal. ii. 20); and the Holy Ghost, in revealing Jesus to us, not only works in our mind the faculty of seeing, but enables us to realize in ourselves the truth, the power, the life, of Him we see. Sanctification is a great moral dynamic reality. Saints have not only undergone moral transformation, they themselves effect transformations.

> "Therefore it comes that the souls which have
> The most resemblance to the Heavenly Light,
> Frame to themselves, most beautiful and brave,
> Their fleshly bower, most fit for their delight:
> For of the soul the body form doth take:
> For soul is form and doth the body make."
>
> *Spencer.*

Think now of Substitution.

The soldiers of Cæsar were not better than other Roman soldiers, but under him were invincible. Substitution of one for another may effectuate victory or defeat. The monarch's wisdom, the soldier's valour, the mother's love, may preserve a nation, or a child. The wealth of the rich, the learning of the scholar, the physician's art; substitute plenty for poverty, knowledge for ignorance, and life for death. Zaleucus, the Greek, gave his own eye to preserve his son's eye; and it was thought that mercy and judgment met in the act. Adam, supernaturally produced, brought sin and death. Christ, supernaturally produced, brought righteousness and life. By the first we fell, by the second we rise. Substitution is a great and righteous thing; as a principle, it pervades the universe, all human law; and when the greatest of all substitutions is made individually effective for us; and Christ says—"I am for this sinner, he is Mine, I gave Myself for him;" and the sinner says—"I am for this Saviour, He gave Himself for me, and I am wholly His;" then God and man are at one, Atonement is made. Christ's death on the cross is the very highest showing forth of unselfishness: the best means to make men leave self and return to God. The mystery of the Cross is best learnt under the Cross.

"Is thy cruse of comfort wasting? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother

"Love Divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two.

"For the heart grows rich in giving; all its wealth is living grain;
Seeds, which mildew in the garner, scatter'd, fill with gold the plain.

"Is the heart a living power? Self-entwined, its strength sinks low;
It can only live in loving, and by serving love will grow."

E. Charles.

Such Substitution answers the requirements of our intellect and heart.

The good man says—"I am a believer in God, and in Jesus Christ whom He hath sent. This is the substance of my faith, the rock of my consolation, and my holy hope, whether in time or eternity, for the attainment of that peace and happiness which must be the ultimate desire of every being who has the power to think, or the capacity to form a wish upon the subject of his future destiny."[1] Whosoever will, may find that Christ gives adequate reply to the universal question:

"Canst thou not minister to a mind diseas'd:
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff,
Which weighs upon the heart?"

Macbeth, Act v. sc. 3.

"The answer of Christianity to the requirements of men, as to freedom from sin and death, so wonderfully explains life's mystery, and so overrules every fault by working Divine Holiness into common life, that it sufficiently unveileth the present veiled dispensation. The Atonement, by advance of accurate science and true philosophy, is receiving a fuller and deeper significance."[2] The withholding of the precious gift for so many ages is not "a moral contradiction which no ingenuity can solve, and no sophistry explain away;"[3] for as

[1] "Hulsean Lectures for 1820," p. 1: Rev. C. Benson.

[2] "Adequacy of the Christian Answer to all Deeper Questions:" C. J. Ellicott, D.D., Bishop of Gloucester and Bristol.

[3] "Three Essays on Religion," p. 115: J. S. Mill.

The Rev. James Gylby Lonsdale said to me—"The answer to Mr. Mill's charge of 'a moral contradiction' may be found, so far as such charge ought to have an

Irenæus said long ago—the Atonement has a retrospective and a future aspect, even for the sins of the whole world :[1] for the Lamb was slain from the foundation of the world. The love of God in Christ glorifies whatever help we give, and whatsoever we suffer, for the welfare of others. The widow's worn fingers, while toiling for her children's bread, wear a jewel of charity though unnoticed on earth ; and on all the toil-worn saints will a jewel be resplendent when, at the manifestation of every Son of God, our Father says—"Put a ring on his hand."

"Hail, gladdening Light, of His pure glory poured,
Who is the Immortal Father, Heavenly Blest,
Holiest of Holies, Jesus Christ our Lord!
Now we are come to the sun's hour of rest,
The lights of evening around us shine ;
We hymn the Father, Son, and Holy Spirit Divine!
Worthiest art Thou at all times to be sung
With undefiled tongue,
Son of our God, Giver of life alone,
Therefore, in all the world, Thy glories, Lord, we own."

Greek Vesper Hymn. Original in Routh's Reliquiæ Sacræ, iii. p. 515.

answer, in Bishop Butler's 'Analogy,' part ii. ch. vi., who says that 'all shadow of injustice, and indeed all harsh appearances in this various economy of Providence, would be lost, if we would keep in mind that no more shall be required of any one, than what might have been equitably expected of him from the circumstances in which he was placed ; and not what might have been expected, had he been placed in other circumstances ;' *i.e.* in Scripture language, 'that every man shall be accepted according to what he had, not according to what he had not.' God sent His Son, when the fulness of the time was come. We may think, perhaps, not without reason, that we can see reasons why historically Christ came at a time peculiarly fit for His appearance, when heathenism was decaying, philosophy losing its power, and the civilized world under one empire ; but our thoughts may be fancies. It is best simply to believe it was the time appointed by the Father, which He hath put in His own power. But there is also a common-sense way of looking at the matter. If Christianity brings blessings and advantages with it, why should I refuse to receive them, because the heathen had not had them? As well almost say, I will not travel by a railroad, because my ancestors only travelled by coaches.'"

[1] Irenæus, "Hær.," v. 21.

The History of Redemption.

"Lo, thou hast learned that whosoever tells a thing in the name of Him that said it brings redemption to the world."—Percy R. Meir, in *Sayings of the Jewish Fathers.*

> "Its threads are Love and Life; and Death and Pain
> The shuttles of its loom."
>
> Edwin Arnold, *The Light of Asia.*

> "Here read we then the story of our race:
> Strange, wondrous strange: yet is it therefore false?"
>
> John Hey, *Redemption*, Seatonian Prize Paper, 1763.

The fundamental facts of our Biblical system of Theology are: the Creation of the world, the Fall of Man by Temptation, his Restoration, by an expiation—or by blood, his Sanctification and the Glorifying of All Things. The restoration, effected by expiation through the shedding of blood, is the rubric of our salvation. So soon as sin entered, and with it death; for sin is spiritual death, followed by corruption of the body; God promised recovery from that state, and restoration of unity with Himself, by means of One who, as Victor on behalf of the vanquished, shall be hurt while delivering (Gen. iii. 15).

The consciousness of our first parents, as to sin, awoke in a sense of impurity—of shame; and the covering or hiding of shame was by a garment obtained through the taking away of life; sacrifice began in Paradise (Gen. iii. 21). Soon after, we find that life is a more acceptable offering than anything else (Heb. xi. 4). Abel stands by his altar—presenting the life of a lamb; Cain, not far off, offers no life—presents no blood; He is rejected, Abel is accepted (Gen. iv. 4, 5). Abel is now dead, but his faith yet speaketh of Him, then afar off, by whom is the atonement (Heb. xi. 4, 13).

> "Abel's blood for vengeance
> Pleaded to the skies;
> But the Blood of Jesus
> For our pardon cries."
>
> *Edward Caswall, from the Italian.*

Possibly, sacrifice was not by Divine command; but originated in the inward need of satisfaction. Whether so

originated or not, it becomes the chiefest thing in worship. Noah—who remained true to God in a world where animal and demoniacal evil threatened to nullify even the Divine decree of mercy—was rescued from the evil and from death by the Flood, a type of baptism (1 Pet. iii. 21); the ark being a symbol of the Church. Thus, baptized into faith; or, rather, because of faith, obtaining life through water; he stood at the altar of a rescued world, and by sacrifice of life—by the offering of blood (Gen. viii. 20)—inherited that righteousness which comes from trust in the Deliverer by whose blood is the real Atonement (Heb. xi. 7).

Abraham, as he wandered, built in every place an altar unto the Lord; and the faithful offering of life, in token of the Great Life that in due time worked expiation, shows that he knew of the Christly Atonement (John viii. 56). The Divine call of Abraham had in view a family for God, and by this family a people of God, and in this people the God-man. The work of grace is always raised on the basis of the natural after that natural has been subdued; thus, the body of Abraham is "as good as dead" (Rom. iv. 19; Heb. xi. 12), before he could be the father of the son of promise. The true domain of all life is found in redemption. The Divine leading of the patriarchs was to a Heavenly inheritance through Jehovah, the name of redemption.

More specially, Abraham's offering of Isaac—the father giving the son, the son's ready obedience; and the Divine acceptance of the will for the deed; the deed having to be accomplished more grandly in the Son of the Eternal Father; are a proof that he understood the promises as to Atonement, knew of the dying, and the rising again of the Redeemer from the grave (Heb. xi. 17–19).

> "From all Thy saints in warfare, for all Thy saints at rest,
> To Thee, O blessed Jesus, all praises be address'd.
> Thou, Lord, didst win the battle that they might conquerors be;
> Their crowns of living glory are lit with rays from Thee."
>
> *Earl Nelson.*

Jacob's history displays the purifying and redeeming work of God's loving-kindness and truth. His life impresses us with the conviction that salvation is "not of works" (Rom.

ix. 11). He obtains the blessing—not by cunning in deceiving Esau, but from God by wrestling; and true faith, born of prayer and repentant tears, obtains the name of Israel (Hosea xii. 5); and this name is the self-announcement of the coming One, and declares that exaltation comes through deep humiliation.

The name of Moses, in its Hebrew meaning, hints at his history, as one who, drawn out of the waters of the Nile, shall draw out his people from the waters of Egypt: the people, marching through the Red Sea, really came out of the waters. This passage was the baptism of Israel into Jehovah, and into His servant Moses (Ex. xiv. 31; 1 Cor. x. 1–4). The Name of the Lord, יהוה, Jehovah, was not coined in the Mosaic period; but was meant, as its meaning proves—"I shall be what I shall be," to show that the Self-existing One, who was to come, even Jesus, was their Redeemer. "Jehovah is a name, which is no name, independent of all places and times, expressing Infallibility, Eternity, Immensity, and all that is essential and unchangeable, the name of Being, the first Principle, the efficient Cause of all creatures."[1]

"Jehovah, Great I Am,
By earth and Heaven confess'd:
I bow and bless the Sacred Name
For ever bless'd.

"He by Himself hath sworn;
I on His oath depend;
I shall, on eagle's wings upborne,
To Heaven ascend."

Thomas Olivers.

In the land of Goshen was a redemption, the type of a yet greater deliverance. The slain lamb, whose blood was sprinkled on the lintel and doorposts of every house, was a mediatorial expiation. Israel obtained freedom as a type of that universal freedom wrought when Christ our passover was sacrificed for us (1 Cor. v. 7); and the Song of Moses, after Israel had crossed the Red Sea, concerns Jehovah, the King, even our Saviour, who shall live and reign for ever, and we with him (Ex. xv. 17, 18; Rev. xv. 3, 4).

[1] See Tirinus on Exod. iii. 14.

The Levitic ritual is one of atonement by blood in every part. God said—"The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). All this shedding of blood, the yearly sacrifice of about a quarter of million of he-lambs, year by year, during the nationality of the Jews, was a figure for the time then present of the sacrifice of Jesus Christ (Heb. x. 1, 12). The people were warned, again and again, that the reality of the atonement and the victim on the altar were wide apart; the sufficient and efficient atonement was by Him whom God had chosen.

The entrance of the high priest year by year into the holy of holies with the blood of a victim, prefigured the entrance of Jesus Christ into Heaven with His own Blood as the real atonement (Heb. ix. 23, 24). All reconciliation is connected with blood, and the atonement effected by the many lambs was by virtue of One Lamb, "the Lamb of God which taketh away the sin of the world" (John i. 29).

As for the Prophets, Isaiah (ch. liii.) declares that a righteous Sufferer, who bore the sins of His people, is nevertheless despised by them, made a Sin-bearer by the Lord, and a Justifier of many. Daniel (ix. 24) reveals this Sufferer as the Messiah, who makes reconciliation for iniquity, and brings in everlasting righteousness, so that all other sacrifices cease. Indeed, all the prophets, from the first to the last, declared that Jesus should suffer, and then enter glory (Luke xxiv. 26, 27).

John, the Baptist, publicly taught that Jesus was the Lamb whom God had appointed to take away the sins of the world. So accurately were all the ceremonies and predictions, as to the Lamb, accomplished; that at the time when the blood of the evening lamb and of the passover lamb was flowing in the Temple, there bled upon the cross that true offering which obtained everlasting redemption (Heb. x. 14).

That He should die for our sins, rise from the grave, and ascend to heaven, Jesus again and again declared. At the beginning of His ministry He stated that the temple of His body when destroyed would in three days be raised again

(John ii. 19–22). His death was our atonement and His resurrection life was the quickening of a regenerated congregation from all nations to be His Church (Eph. ii. 5; Col. ii. 13). His lifting up on the cross was to be the means of drawing all men to Him (John iii. 14; viii. 28; xii. 32). The Son of Abraham becomes a curse, that He may be a blessing to all the families of the earth. The Son of the woman was bruised, but He sank to conquer. The second Noah entered the Ark of the Grave, but came forth to a new and redeemed world. The second Adam has established a new humanity. On the Mount of Transfiguration was a wonderful conference: Moses, the Lawgiver, Elijah, representative of the prophets, spoke of the decease to be accomplished at Jerusalem. The eternal Father was there; and Jesus, the Reconciler of the human and Divine, was there. When Peter, amazed, not knowing what to say, would build a tabernacle for Moses, one for Elias, and one for Jesus; the two, Moses and Elias, being snatched away, and the God-man alone remaining, the Almighty's voice proclaimed the only Saviour, by whom comes the atonement—"This is My beloved Son: hear Him" (Luke ix. 28–36). At the institution of the Lord's Supper, the bread was declared to be the Lord's Body, given for His people; and the wine His Blood, for the remission of sins (Matt. xxvi. 26–28). St. Paul says—"Ye are bought with a price, redeemed from the curse" (1 Cor. vi. 20; Gal. iii. 13). St. Peter says—"Sprinkling of the blood of Jesus Christ" was that of which the prophets inquired and searched diligently (1 Pet. i. 2–10). St. John says—"He," Jesus, "laid down His life for us" (1 John iii. 16). The new song in Heaven to Jesus is—"Thou hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;" and the angels, ten thousand times ten thousand, and thousands of thousands, sing—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 9, 12).

This brief history of redemption by blood unites the Old and New Testaments in the declaration, that there is none other name, than that of Jesus, given under heaven whereby we can be saved. The great heroes of the past, the world's

great artists, who moulded life into a sort of godship ; have all their grandeur and God-likeness through Jesus—God with Man and Man with God. When they passed through the dark valley of death, it was made the avenue leading up to their Father's dwelling-place ; and the Coming Saviour was a light to them ; and the voice of prophecy was music and joy. Believers, rise to the consciousness of your exalted rank ; you are brethren of Jesus, Sons of God ; for you is the kingdom of the earth, and nobler honours are in reversion. No heart may know the bliss when life is done :

> " The Saviour cannot pass away,
> And with Him lives our joy."
>
> *Keble.*

No heart can yet conceive the glories of the earth when it is made new, when all sorrows are cured, and all that causes doubt and fear is buried for ever ; but it is well by continued exercise of holy affections, by uplifting to the highest our thoughts, to strive for some gleam of the coming splendour that will crown the atonement.

Illustration of the Atonement by the Mysteries of Science and Philosophy.

" All truth is of the nature of a revelation, and demands that the organ through which the revelation is made should be properly adjusted. The organ for the reception of truth is symmetrically cultured manhood, rightly correlated action, and balanced capabilities of man's different powers. The attitude of him who would attain to truth is one of docility, of receptiveness, of control exercised upon all powers of the soul, so that none of them, by abnormal development or activity, interfere with the activity of all the rest."—Rev. G. J. Ladd, *The Origin of the Concepts of God*, *Bibliotheca Sacra*, vol. xxxiv.

Were we able to see the movements of the atoms comprising our metals, rocks, earths, indeed all substances, we should behold mysteries not less wonderful than are those which attend the operations of life, sensation, and intelligence. Vibrations of immeasurable quickness within infinitesimal vortices ; forces, positive and negative, acting infinitely in every direction ; on every atom, the pressure of a universe ; and the universe affected to the utmost part by every atom.

Changes so minute and so extensive ; motions so definite, and yet universal ; redistributions of substance so continual ; metamorphoses of structure so varied ; that the universe, as a whole and in every part, would present an awe-inspiring spectacle of ceaseless diversity of force, of place, of time, of form ; held together in one ever-varying unity by an all-pervading Energy, conciliating every part by a process for which we have no better name than—atonement.

Conflicting forces maintain equilibrium ; and equilibrium nowhere existing of the same kind for any two consecutive moments, or in any two localities, whether of the whole or of a part ; we have the grandest physical, vital, mental spectacle, of unity in diversity and diversity in unity, which it is possible for our mind to conceive.[1] All things are made to be at one by an Energy in all, subduing all, surpassing all.

> "With such perfection framed
> Is this complex stupendous scheme of things."
>
> *Thomson, Spring.*

The variety of nature is not less striking than the uniformity of nature. Without the uniformity, we could not reckon on anything. Without the variety, we should have no sphere for industry, patience, and other virtues. Herein is a continual atonement of things for our moral and physical training.

We can think of Divine Energy as God : personal, passing from one place to another without transit as to the intervening space ; impersonal, so assuming Person as to be self-conscious, and self-contained ; thus, He is that grand unity, or at-one-ment, who is definite as to every moment and locality ; and, as to the whole, infinite.

We thus think of God as that Person of persons, personally present, as a whole, everywhere ; and, yet, as that transcendental Personality whose only proper dimension is infinity,

[1] The reign of law—as were it fate, and the uniformity of nature—as were there no Special Providence, have been so unduly pushed that the best scientists say—"Before a vigorous logical scrutiny, the reign of law will prove an unverified hypothesis, the uniformity of nature an ambiguous expression, the certainty of our scientific inferences to a great extent a delusion."—W. Stanley Jevons, "The Principles of Science," Preface.

and whose capacity in every part is infinitude. Psalm cxxxix. 1–11, sets forth the Infinity of God. The same Psalm, verses 17–24, states His Personality. He is that indivisible universal, or at-one-ment of all things; and that mystical unity of person, centred in every individual; not less real and true than the scientific and philosophical fact that the centre of infinitude is everywhere, and the circumference—nowhere.

We think of God as that Eternal in whom is no beginning nor end; as that Absolute who is not any form, nor substance, nor extension, nor life, nor power, nor intelligence; as that Unconditioned, apart from all worlds, time, space, and who would be essentially the same were there no time, nor space, nor energy, nor worlds: but our own nature, and the nature of things generally, require that we also think of Him as that Eternal, who renders time possible and actual; as that Absolute, who relates Himself to extension, substance, form, force, life, intelligence; as that Unconditioned, who becomes a condition in whatever is. We think of God, and rightly, as Unknowable, yet Knowable; the Infinite, yet capable of manifestation in space; the Eternal, yet in every moment of time.

It is certain that God, thus variously thought of, is infinite in every way; and that He could have made creatures as perfect at the beginning as they might be capable of becoming; and that He could take effectual care for their doing always what is right, and most conducive to happiness.[1] Can we find any warrant for this philosophical conception? We undertake the research.

There is a revelation of four grades or states, with various intervening conditions, concerning the process of creation. 1. Angelic, finitely perfect beings, who are happy in the Almighty's service, and glad because of His works (Job xxxviii. 7; 1 Tim. v. 21). These were created as perfect at first as they might be capable of becoming; and care was taken that they should always do what is right, and most conducive to happiness. Some, however, set at nought this effectual care; and forsook that first estate (John viii. 44; 2 Pet. ii. 4; 1 John iii. 8; Jude 6). 2. This, foreseen by the

[1] "Analogy of Religion," Introduction: Bishop Butler.

Omniscient (Eph. i. 4), led to another creation; that of the present constitution of things; where the material universe is placed in temporary subjection to evil (Rom. viii. 20-22). 3. Then came the manifestation of the eternally decreed redemption (Eph. i. 4; Col. i. 16–20), by the Lord taking on Himself our nature (Heb. ii. 16); followed by the in-habitation of our bodies by the Holy Spirit (1 Cor. vi. 19; 2 Cor. vi. 16). This state will continue until all things are subdued by Christ (1 Cor. xv. 25). Subdued after a violent struggle, convulsions of nature, and mighty trials for the faithful (Matt. xxiv.). 4. Then will be the consummation in a further display of Godhead (1 Cor. xv. 27, 28). The elements of our earth seem to be exalted so as to take part in the new, or restored creation (Rev. xxi. 5). There are glorious peoples who walk in the clear light of Deity (Rev. xxi. 24–26). There is a permanence of condition, moral and physical, into which all creatures will be brought; so that the universe reflects the holiness and goodness of God in the abiding purity and happiness of His people (Rev. xxii. 11, 12).

It is not wholly improbable that chapters xxi. and xxii. of Revelation may, so to speak, return upon the previous conditions of spiritual life and responsibility (xxi. 8, 27; xxii. 10–15). If there is not this return, those who speak of the essential opposition of right and wrong, truth and error, being done away with; so that the determinedly wicked, despite themselves, become permanently good; are in grievous error and guilty of pernicious teaching (xxii. 18, 19).

Having thus briefly stated our Scriptural grounds for belief in the philosophical hypothesis of the Infinite creating what is infinitely good; that is, as good at the beginning as the things are capable of becoming; we carry our research into further fields. The origin of evil in a perfect world; then the triumph of Wisdom and Might and Goodness in extracting from the confusion and misery, wrought by Evil, a higher order and a happiness more glorious.

Of the Origin of Evil, in angelic circumstances, we know very little (John viii. 44; 1 John iii. 8; Jude 6). In whatever way it occurred, there are now angels under control of a chief Evil One, in whose doom they will share (Matt. xxv. 41;

Rev. xii. 7, 9, xix. 20). To make our research useful, it must be conducted in some analogy with the present order of things.

Science finds in every field of research a power that seems irresistible; and a wisdom, evidenced by an all-embracing teleology governed by law, seeming to make for righteousness; nevertheless, the power is so opposed, the wisdom is so traversed, that we are sure nothing is at its highest or best state; indeed, pessimist philosophers maintain that, as to happiness for life and intelligence, things could not be much worse. All known forces are in conflict one with another, life fights against life for more life, and only by continual and strenuous exertion can our intelligence obtain and maintain reasonable rule. We discern, however, or think we do, a supremacy of Power and a dominion of Wisdom and Beneficence; which—by differentiations of energy, redistributions of matter, and metamorphoses of things—tend to elimination of evil, and to survival of the fittest; so that we hold scientifically, philosophically, religiously, that a good time is coming. In other words, the evil is evanescent, or temporal; the good tends to the permanent, or to be eternal. There is a unifying, an atoning process, working from the very heart of things.

The evil, thus seen to be contingent, seems to be a crossing or intervention by something great, but not infinite.[1] It is like a stranger who has forcibly possessed himself of what is not his own—an enemy in occupation of another's territory. On all principles, therefore, of science, of philosophy, of religion, our reason is bound to assert that the presence of evil is not an intrinsic, but extrinsic part of the nature of things; and that the originative, directing power of the universe, to whom, whatever the power be, we must ascribe the ordered course of things; is not only sufficient for the maintenance of that order, but adequate to perfect the teleology of which we

[1] "Something very like the seeds of what Professor Bain calls a principle of malevolence. This eminent authority on questions of psychology is inclined to believe, from the hate that may long burn with almost unremitted glow in men, as well as for other reasons, that there exists an original principle of malevolence in our imperfect nature."—William Graham, "The Creed of Science," p. 105.

obtain views in everything. How that which was perfect at the beginning, and of which effectual care was taken that it should always do what is right, and most conducive to happiness, became evil; presents a difficulty which is almost insoluble; possibly, by successive efforts we may eliminate the disturbing element.

In mechanical phenomena, perhaps that which we think of as cause passes wholly into effect. In chemical compounds, the elements cease to possess distinct individuality: that goes into the sum total of whatever they combine to produce. Organic structures are mechanical, are chemical, and are something more: in them we have a cause that does not lose, but lives and maintains itself in its own effects; and the effects reflect themselves on their cause—reproduce and perpetuate it. Every living thing continues to live, to have its own worth, to maintain itself, in the energy it gives forth: if it did not give away, it would cease to have; if it did not lose itself, it could not save itself. Here, we discern an initial process of self-revelation, of reproduction of self; a prophecy of new presence to itself, of new power. In this self-revelation we detect an illustration of the persistency of energy: energy coming from previous states and working into future conditions. If we, therefore, bear in mind that "Omnipotence in its essence is a moral and self-regulating power:"[1] a moral power so self-restraining that Omnipotence never coerces to the love of good unto which infinite Love and Wisdom cannot persuade: we have a glimpse how angelic natures might produce effects of a somewhat otherwise nature than their cause; and that, somehow, in the giving away of their power they chose to put themselves out of the region of their Divine self-maintenance, and suffered loss.

From life and organism, pass to that further differentiation of energy which clothes itself with thought, self-consciousness, emotion. Now, if light and heat, life and organism, are always something more than the equivalents which go to their production; they are, rather, what the future is to the past; that which only actual experience can know. The passage from coldness to warmth, from silence to sound, from darkness to

[1] "Christian Dogmatics," § 115, p. 216: Van Oosterzee.

light, from irritation of nervous tissue to consciousness, from molecular changes in the brain to feelings, ideas, and volitions, is over a chasm and in a manner of which our present faculties have no knowledge. This indicates that the connection, the unification of things, the production of cause into effect, is something that our physics cannot yet explain. The key to fit the wards of the lock by which we let ourselves into the mystery must be found beyond what we now know of intelligence, of life, of matter, and precedent to the existence of any of these in their earthly manifestations.

We would grope onwards to that key: The atoms, aggregates, compounds of matter, seem to be of parts outside of one another, but are not wholly so: there is action and reaction from the centre and circumference of every particle to every other particle; and in the hypothetical æther, pervading and surrounding all, we conclude there are other actions; so that nothing is wholly outside anything. The universe is a something so dissolved in itself, that all separateness of parts is in consistence with the indissoluble union and intercommunion of every part. This kind of externality—which continues to exist even while seeming to dissolve itself in order to be internal as to every other thing—when it awakes to consciousness, becomes aware of itself, takes the form we call person. A multitude of likenesses and differences are retracted from spatial outwardness, and the indivisible unity of our being, that in us which says—"I am that I am," transcends all other differences whether internal or external. This unifying atoning process by which things attain a voluntary and responsible personality is a prophecy of rule by one Divine Personality; and is a vision of some possible, even probable mode of departure from past unity.

Every intelligence, that is thus what it is, creates and constitutes other activities: controls, divests, degrades, elevates other things, according to the measure of its energy; and is the finite of the Infinite—"I Am That I Am." This gives an aspect of things in the pristine state; of persons always doing what is right, and most conducive to happiness; of angels in manifold order (Eph. iii. 10), variously and wonderfully occupied (Ps. civ. 4; Heb. iii. 7); of that which science hints

at and philosophy plainly speaks; which Holy Scriptures reveal as the condition of things preceding the present constitution—the Heavens created before the Earth (Gen. i. 1).

Perfection of these finites is not an infinite perfection: it can be indefinitely extended on every side, yet neither in the whole, nor on any of the sides, can infinity be attained. Not only is finite perfection thus imperfect; but consciousness of limitation on any side would, in a free being, tend to efforts for expansion in that very direction. Hence, there was some perversion, issuing in some distinct act, which tended to separate creation from the Creator. "However often we are content with such expressions as the power of evil, the evil principle, the impure spirit-world, in our expositions of Scripture, yet the more profound consideration of Scripture, of life, and above all of the stern conflict against evil, will ever lead back our thoughts to the doctrine of an evil will."[1]

We are all aware of this imperfection, but we do not all rightly use another fact: there is something in whatever is that enables it to continue what it is, and also to pass into and become somewhat other and better than it is. A latent capacity, a potentiality, is implicit; and becomes explicit everywhere. All forces are as differentiations of energy acting in a straight line; every sort of matter seems a product from one primal substance; and the whole universe may be regarded as the adaptation of one thought, of one act, by the Eternal Energy.

Hence, we say—Matter contains more than matter: it becomes vital, sentient, intelligent, moral. Not by materializing of mind, we rather think by spiritualizing of matter. Everything passes into higher stages: not by the lesser explaining the greater, but by the higher working in the lower. There is no irrational gap between one class of forces and another, between one and another order of existences; no unthinkable abyss in which reason sinks when we say—"Evil is of earlier origin than man, and is of wider extent than his influence:" nor can we otherwise explain it than as a temporary shadow, cast by some noxious influence—not making for righteousness.

[1] "Christian Dogmatics," § 106, p. 201: Martensen. Plitt, "Evangelische Glaubenslehre," vol. i. p. 267.

Science, philosophy, religion, show in the framework of nature and of society a real history of transgression; a tendency of all things to err and pass away, not an essential tendency—but a something from the past that makes the fruitful tree unfruitful; and some blight remaining from former years, that turns strength into weakness. A little want will mar success. There is what we call "bad luck." Good men are taken away, the idle remain. The foot is the measure of all things. The fervour of goodness dies out. The wishes and prayers of good men are not unseldom a seeming failure. Self-interest is more than a match for charity, and cold prudence is of more lasting strength than enthusiasm. Evil, dammed up at one end, breaks out at another. All these things are against us. Imperfection is everywhere, perfection—nowhere.

> "From the stars of heaven and the flowers of earth,
> From the pageant of power and the voice of mirth,
> From the mists of morn on the mountain's brow,
> From childhood's song and affection's vow,
> From all, save that o'er which soul bears sway,
> Breathes but one record—passing away."
>
> *Mrs. Hemans.*

Having viewed the origin of evil in a perfect world, we pass into the Atonement, the brightness of that triumph which is wrought by Wisdom, Might, and Goodness in the present imperfect world.

There are potent energies at work. Pain and death, though evil, are not wholly evil. The universe that, in some respects, seems the Creator's shame, manifests a process that will issue in a masterpiece. The good man is tempted to say—"Lord, Thou hast made the world for Thy glory; but the world does not honour Thee:" yet, we speak with reverence, "God cannot have repented making the good man." There is real advance, notwithstanding many drawbacks; rivers run to the sea, though there are many back-streams. The lower elements enter and possess life by means of organic forces; and so imperceptible is the gradation that we cannot tell when, or where, or how, life begins; nor where, nor when, nor how, the vegetal becomes animal; nor can we explain the awakening of sensation into intelligence, and the passing of intelligence

into moral emotion and responsibility. The vine and other fruit trees, as they obtain higher capacity, turn the same common elements into a richer juice. Amongst the ignoble rises a man, here and there, of noble life; and, somehow, in spite of themselves, even the ignoble crowd are hushed into silence by the presence of a man dignified by piety and virtue, *pietate gravem et meritis vivum.* He is God's co-worker. "The solutions suggested by Christianity, and the explanations deduced from the ground-principles of the Christian creed, are immeasurably more consistent with reason, and more accordant with phenomena, than any others that have yet been adduced."[1] Though "Virtue cannot so inoculate our old stock, but we will relish something that diverges therefrom;"[2] and "the mixture of a lie doth now add pleasure;"[3] our thought can hardly set any limit to the growth of knowledge, and "there is no point of moral advancement beyond which we may not aspire."[4]

"Father, Thou must lead;
Do Thou, then, breathe those thoughts into my mind
By which such virtues in me may be bred
That in Thy holy footsteps I may tread;
The fetters of my tongue do Thou unbind,
That I may have the power to sing of Thee,
And sound Thy praises everlastingly."
William Wordsworth, from the Italian of Michael Angelo.

The laws of nature are the thoughts of God, and the reality of atonement is everywhere. God cannot act out of proportion with Himself: yet the sum total of phenomena does not exhaust the conceptions of the Divine Mind, nor is finite existence an adequate exponent of the Infinite. The unknown, therefore, should be always considered as having part in the atonement; and partly making it what it is—a prevalent principle in the framework of existence, present where and when we think not of it. Even in the atoms, every one of which exhibits a separateness and a repulsiveness, is a zone of atonement which reconciles and holds together the alien

[1] "The Adequacy of the Christian Answer to all Deeper Questions:" C. J. Ellicott, D.D., Bishop of Gloucester and Bristol.

[2] Hamlet. [3] Bacon's Essays.

[4] "Introduction to the Philosophy of Religion:" Principal Caird.

two. Science reveals an atom—in itself and its forces—as an intension and a comprehension of the universe : what a unity ! what an atonement is in this mystery ! As the particles, so all masses of matter continue to exist by atonement. Chemical union is effected by the conjunction of opposing poles ; in which union, as of oxygen and hydrogen to form water, the opposition or enmity dies ; and can only live again by divorce of the particles. Every chemical synthesis, or atonement, effects a change amounting almost to new creation. The seat of thought is in the grey matter of the convolutions of the cerebrum ; and our consciousness is by adjustment and opposition of the inner to exterior, and the exterior to inner ; and it is by this co-ordination of things without to an equation of things within, that the whole universe converges to unity, or atonement, in us. Every idea we form ; whatever goes to our personality ; and the constitution of our individuality ; are by conciliation of opposites, and the union of affinities into an atonement, or comprehension, of the outer and the inner.

There is nothing that is exactly the same to all men ; no two astronomical observers record any phenomenon at precisely the same instant, they differ in a definite amount, the difference is termed " personal equation ;" and but for atonement of the differences our science would be inaccurate. A man of middle age requires about the twenty-fifth part of a second to perform any single act of thought :[1] an act which effects unity, or the atonement of our thought, with that we think of. He who effects atonement of every moment of time ; of every portion of space ; of every movement of energy ; of origination, duration, cessation ; of occupation and voidance ; of coming and going ; is the Almighty, the Infinite, the Eternal, the All in all and the all in One.

The atonement, viewed as substitution, is not less scientific than theological, and prevails everywhere. An injured crystal, placed in due solution, sometimes substitutes the damaged, or lost, by a self-positing influence which co-ordinates new substance. The shrub, or tree, from which we pluck a twig or

[1] Professor Donder's " Science Conference, South Kensington Museum, 1877," p. 968.

branch, takes of the formative power and life sap which, otherwise, would be expended on the whole plant, to substitute that which is gone. There is, so to speak, self-denial for the sake of self-completeness. All inoculating, budding, grafting, is a substitution. Some animals cast off a member, or members, and then reform the parts : a parable of self-effacement for a new-making, or restoration, of the banished. The female sacrifices her life for preservation of her offspring ; disintegrates while she integrates herself in them. Everywhere parts are given for the whole, and sometimes there is an expenditure of the whole for the parts. Man's constitution, his natural and social environment, all that science teaches, whatever philosophy can affirm, the dogmas and facts of religion, show that self-sacrificing and substituting impulses and principles prevail everywhere. For the grub is substituted the butterfly ; for the embryo, the later developed animal. Evolution is nowhere, substitution is everywhere ; for that which, in ignorance, we call evolution, is known, by accurate information, to be differentiation and substitution. Atonement, and that expression of it, substitution, are an open secret of the universe ; it enters the grand process, or mystery, unfolded by the differentiation of energy in all those forces which effect distribution and redistribution of matter ; and metamorphoses of all life, of all form, of all circumstances. When we read into science, we find Christian ideas and facts : the Sinless purifies the sinful, the Righteous gives Himself for the unrighteous, the Perfect aims at curing every fault. We attain a high meaning for all that bleeding and dying of other creatures by which we live. We know that Society is held together by intervention, mediation, substitution. Not a joy is felt, nor a danger avoided, but by some substitution. Arts and conveniences of life, appliances of science, searchings and discoveries by skill, come not to issue apart from patience, endurance, and pain. Longfellow well said—

> "Each morning sees some task begun,
> Each evening sees its close ;
> Something attempted, something done,
> Has earned a night's repose."

Changes in nature, pulsations of time, motion through space,

are rather substitutions than creations. Look on the faces of the world's benefactors, the saviours of mankind; the furrows there proclaim continuous vicarious satisfaction for our redemption. When we are scientific and philosophical, then Christ's atonement, the eternal love of the Son of God, is profoundly realized. All true knowledge is the Handmaid of Religion. Those germs and roots in the ground, whence spring the beautiful flowers, are only capable of their bloom by touch of Heaven. God has not ceased to walk on earth.[1]

"Let me suggest that the instances of recovery from disease and injury seem to be only examples of a law yet larger than that within the terms of which they may be comprised; a law wider than the grasp of science; the law that expresses our Creator's will for the recovery of all lost perfection. To this train of thought we are guided by the remembrance that the healing of the body was ever chosen as the fittest emblem of His work, whose true mission was to raise man's fallen spirit, and repair the injuries it had sustained; and that once, the healing power was exerted in a manner purposely so confined as to advance, like that which we can trace, by progressive stages, to the complete cure. For there was one, upon whom, when the light of Heaven first fell, so imperfect was his vision, that he saw, confusedly, 'men, as trees walking;' and then, by a second touch of the Divine Hand, was 'restored, and saw every man clearly.' Thus, guided by the brighter light of revelation, it may be our privilege, while we study the science of our healing art, to gain, by the illustrations of analogy, a clearer insight into the Oneness of the plan by which things spiritual and corporeal are directed. Even now we may trace some analogy between

[1] "God was in Christ . . . did tabernacle among us . . . so that here the Divine glory was familiarly visible . . . shining with mild and gentle rays . . . that is performed which once seemed hardly credible. . . . 'In very deed will God dwell with men on earth.' . . . How unexpected and surprising a thing was this! . . . that God should come down and settle Himself in so mean a dwelling on purpose to seek the acquaintance of His offending and disaffected creatures."—John Owen, "The Living Temple," Religious Tract Society edition of Works, vol. iii. pp. 330, 331.

"If a prince walk up and down in disguise, he must expect no more honour than a mere subject. Such was the case of our Lord."—Flavel's "Fountain of Life," Serm. xviii.

the acts of the body and those of man's intellectual and moral nature. As in the development of the germ, so in the history of the human spirit, we may discern a striving after perfection; after a perfection, not viewed in any present model (for the human model was marred almost as soon as it was formed), but manifested to the enlightened Reason in the 'Express Image' of the 'Father of Spirits.' And so, whenever, through human frailty, amid the violences of the world, and the remaining 'infection of our nature,' the spirit loses aught of the perfection to which it was once admitted, still its implanted Power is ever urgent to repair the loss. The same power, derived and still renewed from the same Parent, working by the same appointed means, and to the same end, restores the fallen spirit to nearly the same perfection that it had before. Then, not unscarred, yet living—'*fractus sed invictus*'—the spirit still feels its capacity for a higher life, and presses to its immortal destiny. In that destiny the analogy ends. We may watch the body developing into all its marvellous perfection and exact fitness for the purpose of its existence in the world; but, this purpose accomplished, it passes its meridian, and then we trace it through the gradual decay of life and death. But, for the human spirit, that has passed the ordeal of this world, there is no such end. Emerging from its imprisonment in the body, it soars to the element of its higher life: there, in perpetual youth, its powers expand, as the vision of the Infinite unfolds before it; there, in the very presence of its Model, its Parent, and the Spring of all its Power, 'it is like Him, for it sees Him as He is.'"[1]

We believe in human progress because we believe in God and His Atonement. The anarchic and destructive tendencies, were we apart from God and His Christ, would be stronger than those which make for the rule of righteousness. Take away the sanctity which has been bought by our Faith; let a generation grow up to whom the name of God is a mockery, and the salvation by Christ a delusion; let the fear of Hell cast no shadow, and the hope of Heaven bring no light; let men think that they are only superior beasts, that life has no superhuman background, and no super-earthly future; let

[1] Sir James Paget's "Lectures on Surgical Pathology," p. 126.

atheists, by spurious science, rob science of spiritual meaning, take the bridle from conscience, apply the spur to sensual instincts, leaving virtue and honour without a standard, and rectitude without any intelligible rule, so that wickedness has no future of fear, nor goodness anything to hope for; then will violence and uncleanness and cruelty cover the earth, and the alternative of that deluge will be—a determined consumption by fire. Meanwhile, every good man amongst us says—"I am a Christian because, having inherited Christianity, and having been taught to be a Christian, I have tried the truth and grace of Christ for myself, and I have found in them the words of eternal life." [1]

The astronomer traces in every particle of the millions and millions of suns which sparkle in the pathways of the universe, an exhibition of that might which holds all worlds in equilibrium, and of that splendour which lights them with brilliancy. We, theologians, tell of greater verities: underneath all depths of sorrow is a fathomless compassion; above all heights of anguish is a canopy of sympathy; beyond and around our every weakness and fear, stretching about and closing within, are those everlasting arms which wrought Atonement on the cross. Oh, the Life of Christ, how good! the Death of Christ—how precious!

Manifestation of the Sons of God in the New Heavens and the New Earth.

"... Death is but a Mediator
Between the lower and the loftier life.
* * * * *
And Hope shines bright on everything
That waits men with the morrow.
Like sunlit glades
The dimmest shades
Some rosy beams can borrow."

From Note Book.

"Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Truly so, but God

[1] "The Manifold Witness for Christ," pt. ii. chap. i. p. 195: Alfred Barry, Primate of Australia.

makes the seeming few to be really many. His hands are so strong and loving and wise that they bring in all the willing; though, even being willing, they are not able to find. The mighty God, moreover, is not less mighty, in the persuasives to love, than is Jesus—who wept over sorrow, and was crucified through weakness. This Jesus, that we may feel the tenderness of Divine Love, the goodness of Divine Wisdom, and the power of Divine Might, emptied Himself of Deity; filled Himself with our own humanity; and so, as an infant in a cradle over whom angels sing; and so, as One who was poor, lowly, and rejected of men; and so, as One dying, scorned of earth, and not owned of Heaven; with His hands, stretched out on the Cross, lays hold of men and cleaves to God. Men, by His great Love, are made to love Him; and as they listen to the still small voice of the Gospel, it is as if they heard the Father tenderly say—"I give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession" (Ps. ii. 8). Thus is made that blessed atonement of which we shall see the fulness when the Sons of God are manifested in the new heavens and the new earth.

The Sons of God are made in a marvellous manner. Very often by means of tribulation, from which Divine Grace works deliverance. Mazzini knew this as a great truth, and said—"If you would emancipate yourselves from the arbitrary rule and tyranny of man, you must begin by rightly adoring God." When a man repents, prays, breaks through and abandons evil habits, the ordinary sequence of events is broken. "Effect does not follow cause. Man knows that he is not an atom to be ground in the unswerving, undiscerning mill of nature; but a being whose life depends largely on his own will, as strengthened by the Supreme Will."[1] The touch that opened the eyes of the blind, the word that made the dead to live, the message that healed the far-off, are not less real now than when our Lord's blessed footsteps marked for ever the Way to Heaven. You shall know their power, if, like the wise men, you worship Him; if, as children, you go to Him; if, as sinners, humbly and in faith, you cast off all other plea, and say to the Eternal—

[1] "Sceptical Fallacies," p. 262: Rev. W. J. Hall, M.A.

"There is One beside the Throne,
And my only hope and plea
Are in Him, and Him alone:
God be merciful to me."

Monsell.

The man who, in the faith and love of Christ, does this, like another Jacob, will find that he has power with God; is new named, being born again; and then there comes the bold active spiritual determination that makes him a fellow-worker with the Almighty. To the woman, of like faith and perseverance, will flow a sacred stream of thought; and of high religious sentiment, exquisitely blended with mysteries; wherein are entwined those powers of the world without, and the sublime destinies of the world within, which constitute the beautiful harmony of character.

"He whom love rules, where'er his path may be,
Walks safe and sacred."

From Tibullus.

The children of God are not cribbed in unscientific prejudices, to regard all faith as weakness; nor cabined within a blind agnosticism. Wherever they are, they can think of the opening up of the vast arch of the azure, and of the last day glories occupying the infinite spaces. They are not aghast and terrified as those who allow themselves to be compressed within the narrow limits of time; and then think that they vanish in eternity; yet, ever and ever fear continual and hidden dangers. These things, of the children of God, coined in our poor language, have golden currency in sacred thoughts; faithful men know of imperishable realities;

"The soul of eternity beams in their eyes."

The happiness in their spirit is the smile on the face of God.

It is folly for man to plead ignorance. "The moment we hear men disguising their meaning by professing a kind of reverent ignorance of the unknown and incomprehensible, we know perfectly well that they are at present atheists."[1] Yet, on the other hand, "we may read the first four commandments as a declaration—'thus far shall ye know Me, further ye shall not.' There might, thus, be something divine in agnosticism

[1] Sir E. Beckett, "Origin of the Laws of Nature."

after all."[1] We know, or may know, the Whence of all things—they are of God; and we know the How—they are by differentiations of Divine Energy in the various forces of the world, acting by distributions and redistribution of matter; and effecting metamorphoses of structure.[2] We briefly view the Why, and the Whither. The Why: that we may in perfect happiness and purity, in the display of manifold powers, and in the exercise of various ministries, be fellow-workers with God in operations of exceeding goodness, wisdom, and might. The Whither: in the New Heavens and the New Earth where the Sons of God are to be manifested.

The Why, is manifold: for we are—

> ". . . A Being holding large discourse—
> Looking before and after."

The first Why is, that we may be victors. The many evils of life, originated elsewhere and variously propagated here, are remediable. They are not only capable of slight and casual mitigation, but can be exchanged for a higher good. The swarming multitudes of our race are not meant to remain sinful, ignorant, degraded, as at present. Most of us believe, already, that a vast amelioration is attainable in moral and material things. Toward this, our religion, our government, our art, our science, our schemes of beneficence tend. Not a few of our best thinkers and workers believe that every imperfection, not essential to a finite existence, will be eliminated, and the gulf between what we are and that we ought to be bridged over. Our love of beauty, our desire for more life and fuller, our every work to a far-off end, prove that we are "to seek, to find, to strive, and not to yield."

Were we only as wise and strong as we can be, very little would be the residuum of evil. Death, a condition of our present existence, would not be unwelcomed as the porch of

[1] "Antitheism" R. H. Sandys.

[2] It is folly for agnostics to say—"The problem of man's Wherefore, Whence, and Whither, was meant to be insoluble." Our instinct, our intelligence, our conscience, assert that we can know, and do know, sufficient for guidance to the true end of life—happiness and holiness. God is not the author of a lie; nor is our whole nature delusive when it prompts us to know ourselves, promote the happiness of others, and honour God.

another life. To be duly intelligent and morally right up to our present powers even, would unquestionably undo many ancestral errors, obstacles, and miseries ; so that pain and disease, destitution, vice and crime, would be brought to a minimum, and easily dealt with. The more than a hundred thousand deaths caused yearly in our land by foul air, impure water, pernicious food, filth, and noxious gases, can be made to cease. Restraint of the ill-disposed, detention of the incorrigible, amendment of those who are capable, would well-nigh exterminate open vice and crime. The whole influence of the Church sagaciously directed to furtherance of our people's moral and material welfare, and the crowning of it by enlightened worship of the Good God, would soon impart a due conception of life—as the preparation for a coming age. The loss of a soul by vice, as the teaching of Jesus shows, would be regarded as a greater evil than the deprivation of much gold. The temporal interests of men, when duly adjusted, can then, and only then, be steadily fixed on the attainable happiness of a future life. The elevation, not undervaluing, of industry and civilization is to the soul's interest and salvation. Money is a thing of the earth, but is a powerful instrument for good. Life is a pilgrimage, let it be as a happy one to a Glorious Shrine. Love is one of our strongest instincts and emotions, let it not be unruly—as a social evil—but that grandeur of nature which in our perpetuation is both the promise and realization of future life. Let there be no ignoble creeds, our worship be hearty, our belief be honest, our patience be great. God, who spent ages in fitting the earth as a dwelling for man, is occupying other ages in rectifying man for a renovated earth. Centuries in the life-time of a race are less than as many moments of individual duration : yet, even for the race, were we but true, as we can be, one generation would suffice for the return of—Paradise. The victory of faith overcometh the world.

The second Why is : that we may realize Grand Possibilities.

The culminating point of human intelligence is not yet attained. We do not even know the essential elements—whether of matter or of mind. There have been great individuals

and grand epochs; the great and the grand, as known, will be the level of future mind and time wherever and whenever shall arise glorious conditions. The summit of Grecian genius in the days of Pericles, the power of thought and expression in Homer and Sophocles, the depth of Plato and Pythagoras, the sculpture of Phidias and Praxiteles, sanctified with the sacredness of all that revelation makes known, may be more than attained: if our teachers teach, and our wise men impart their wisdom, and our saints their piety, and our God His blessing. There are more marvels to be wrought by our nature than those which are purely physical. Thought is mightier than electricity; and holiness is more powerful than the gases in moulding the destinies of man. The possibility, the probability, the certainty of Christianity is—Eternal Life.

The third Why is: our Development for these Grand Possibilities.

It is worse than folly to talk of impassable bounds, and of the effort for universal amelioration as a Sisyphæan task. There are partial and vanishing glimpses, prophecies of and welcomes to great things and wonderful beyond those bounds. Genius need not wear a crown of thorns, nor a cloud of sadness overbrood profoundest minds. The bitterness of Gethsemane mingled the Life of One, to make us loftier beings, and to brighten all our cares. Statesmen, philosophers, men of science, we pray you, cease to cast the sombre shadow of unbelief; talk not of "indescribable melancholy." Pierce deeper, comprehend more, and trail not the serpent over all; but irradiate life with moral truth and the light of God. Then, instead of recreant backslidings to the bottomless abyss, will be the springing of virtue from germs that promise an approaching divine and glorious future.

We are to bring our thought and language and teaching into harmony with the known facts of nature and revelation. Have our Logic, the formal reasoning of truth; not make enigmas of truth, so that it be as error; nor with periphrases, substitute one inaccuracy for another; nor so eliminate true meaning that Faith seems false. The man who dissects a frog, is not the only student of life and its forms. He who talks qualifiedly of matter being mind, and of mind being matter;

though no matter either, and yet each is both ; should not be deemed profound. We follow those who enable us to attain harmonious development, earthly perfection, and the height of future destiny. The extreme of capability is that which we strive for. The perfection of humanity—as a whole ; and the highest individual mental and spiritual condition ; are due preparations for the New Heavens and the New Earth.

Perfect the human—animal if you will ; but a gladiator of Greece or Rome, a modern athlete, is not the noblest form. The low narrow forehead, small brain, scowling brow, selfish heart, are not the beautiful things of life. He has most energy in whom is mightiest spirit. Not mere intelligence, but that which goes out most to men, and most to God, makes us perfect.

> "We cry—'All glorious things, ye stars, ye waters,
> On our heart your mighty charm renew ;
> Still, still, let us, as we gaze upon you,
> Feel our soul becoming vast like you.'"
>
> *Slightly altered from Matthew Arnold.*

Poets may flash out splendid passages ; there is in some evil men a sort of gorgeous but turbid inspiration ; and orators, with brilliancy of power, kindle their own fires in us ; but these are not enough. The Children of God, in their self-culture, have to build up the inner man ; they seek the thought that is insight ; clear vision of the truth, at once piercing and comprehensive ; and a love of the Almighty—serene—satisfied—certain ;

> "No fears to beat away, no strife to heal,
> The past unsighed for, and the future sure."

and by the Atonement they obtain their quest.

In the knowledge of this Atonement they find the power that works their perfection. A display of wealth, by the Holy Lord, would have been nothing ; His riches are inexhaustible ; but for God to give Himself to the utmost, so that He is as the creature ; more wholly unselfish than any friend, than any brother ; not only weeping at our grave, but bleeding on the Cross, dying, and being buried ; these facts of the atonement make the godly willing to be in themselves as nothing at all, having Christ for their All in all. They become men of gentle and genial nature, in whom love is more indestructible than

thought. They are set free from the folly of pretentious thinkers, who talk of the martyrdom that attends highest intellect in abandoning the charities and divinity of life. Their deepest feeling is at one with highest intellectual elevation. By Divine Grace, they effect the impossible; for, though men, they are as God; of nature Divine, and filled with His fulness (Eph. iii. 14–19; Col. ii. 9, 10; 1 John iii. 2).

The fourth Why is: that Human Weakness may be infused with Might Divine.

Unbelievers flaunt as wise the foolish saying—"the greater the knowledge the greater the doubt;" not seeing that this cannot be: for the more we know the less there remains to doubt. It is true, the deeper we go a yet deeper depth remains for sounding; but it is not true that the age of thought is not the age of martyrdom. Rashness, rushing to the stake, is oft consumed; timidity, the residuum, shuns the fire. Deep, fervent love is not less true than unhesitating zeal. The man of wide and comprehensive thought is more fully convinced of the good and the true, that he holds dear, than the unreflecting fanatic; not less heroic to venture wisely, to endure nobly, than he who counteth not the cost. In whom is a calmer intellect, a more piercing mind, a better balanced judgment, as to doing and not doing, than there was in the God Man? The children of God are like Him. As He is, so are they in the world (1 John iv. 17). These calm-judging, far-seeing, profoundly sagacious men, do not pluck fruit from that Tree of false Knowledge which misrepresents every opinion and every fact as not certain enough, not spotless enough, to be worth dying for. The more they know, the more and not less they value the good and the true. They do not think that the deliverances, the salvations of the world, were won by a fluke; nor that it was an error to die for the truth; nor that it was the martyr's mistake to be a martyr; "it is good that one man should die for the people." Themselves, if needs be, will take their place beside Him, for their life to be as His—the All-knowing; who, for the love of truth, for the love of souls, endured the death. His Divine Example they mean to follow: men, indeed, they will be as their God in deed:

"... To find Martyrdom,
The stamp and signet of most perfect life,
The highest science that Mankind can reach."
Lord Houghton. Altered from the Combat of Life.

Even in human weakness, they venture what seems impossible—to raise the masses to their own high level; to put their spirit into the spiritless; nor does any noble soul count it beneath him to suffer for the poor, the ignorant, the sad. There is another great marvel: those who, as unchristian, were selfish and short-sighted, become, when Christians, men of mark and power. They begin to work for Christ; and, as they work, Christ is more fully formed in their own hearts. By means of love and work like this, the weakest are infused with power Divine, and made Sons of God to inhabit new Heavens and new Earth.

Consider now the New Heavens and the New Earth—the Whither God's Children are progressing. We take natural analogies and Divine Revelation.

i. The State of Blessedness.

Is to be judged of by the preparation of men now. Some are sent into the world for purposes of action chiefly; redolent of energy, their spirit and frame are fitted for toil and enterprise. Other men chiefly reflect: their contemplative faculties pluck food from the Tree of Life. Their existence is "one long note of interrogation;" and the universe is full of answers which they interpret aright, and attain "the peace that passeth all understanding." Some there are, moreover, of quick sensibilities, of cheerful temperament, to whom the world is as an instrument which yields all harmonies; whose mission is their joy; while the depths of their souls are irradiated and stirred by gleams and breezes from the Higher Life. Besides these, are those Children of God who have to fill up, in their own persons, the measure of Christ's afflictions (Col. i. 24). These four characterize the Children of the Kingdom, and amongst them are great and small of every grade. The nobly active, the grand of thought, sunny souls, afflicted spirits, are chosen and sealed to be very great; and those of smaller capacity are the multitude of blessed and glorious whom no man can number (Rev. vii. 9).

Every man reaps as he has sown. Every man receives to the full extent of his capacity. There are who shine as stars, the scarcely saved, the men of abundant entrance; some are first, and some are last (Dan. xii. 3; 1 Pet. iv. 18; 2 Pet. i. 11; Mark x. 31). Every one will have clear vision of his whole being (1 John iii. 2), know what are the affinities of his soul; and life—no longer "as dream folded over dream"—will yield a magnificent career of enterprise for the active and venturous; be of manifold endowment for the contemplative; as a rich banquet for the gladsome; and of exceeding consolation for the troubled (1 Cor. xv. 39–42; 2 Tim. iv. 8; Matt. xix. 28; Rev. iii. 21; Matt. viii. 11; Rev. xxi. 3, 4).

We are warranted in expecting that when exempt from the sordid cares and necessities of material mortal existence; when cleansed from all evil by the work of Christ for us, and by the exhibition of that work in us by the Holy Ghost; when every one of the faithful has done his task on earth, and fully used his talents; the whole future will be as a delicious feast. Creation will afford a magnificent banquet, spread by the Good God for His children, with amplest conceivable provision for the most capacious and varied desires. Is the earth now spread with flowers? the eternal future will be planted with enjoyments. He who has known the dawning of human love, and been crowned with its joys, will thank God for a height and depth, length and breadth, that passeth knowledge (Eph. iii. 19). Nor will intelligence be dowered with less beneficence than the senses. No one element of bliss will be absent. All that God can give, which man is able to receive, will be ours.

Mysteries will exist. Death, which even to the noblest saints is somewhat disturbing, will be done away; but some of its problems are enduring. We shall know why the refined, the true, the loving, were long in darkness; and then, at the brightest and most useful epoch, were called away from life. We shall know why the heroes, who waged noble warfare; and the industrious, who rowed hard against the stream; never shouted the shout of victory, and never rested on their oars. These men will stand in the light; but some things that we now try to reckon with, things felt, "making life hushed and

awful," will still crave solution. We shall know the origin of the bursts of greatness in great hearts, and the cause of slips in sensual mire; but, possibly those

> "Obstinate questionings
> Of sense and outward things;
> Fallings from us, vanishings;
> Blank misgivings of a creature
> Moving about in worlds not realized:"
>
> *Wordsworth, Intimations of Immortality.*

will not at once be solved. When faith is changed for sight, and we see many of the deep things of God, we shall not see all: there will always be something more to learn.

Why the mindless, the sinful, the sensual should give birth to bodies endowed with immortal souls; why these souls, having no voice in the matter, seeming the fruit of appetite's momentary indulgence, should be born to this mortal life's risks and sufferings, and the awful unheeded responsibility of an eternal future, will then be thought of. Possibly—why not say probably?—these aborted ones are as rudimentary members, akin to the silent organs in us, of a quantity and value yet unknown. If angels are ministries and ministers, and flames of fire are servants (Ps. civ. 4); those Children of God—who so prayed and laboured for these representatives of the lunatics and halt and blind whom Jesus healed—may have some adjusting work. The unused stones, rejected and neglected by the builders, the weak and ignorant thinkers who unwittingly refused Christ, will be fitted into some temple of service for the Lord. We may be sure, that the tremendous issues of eternal life are not allowed to be solved for these poor ones by the miserable, sinful, detestable faults of others. Oh, it is good to think, that whether we breathe and live, or die and are not, there is a Wisdom, knowing all; a Might, sustaining all; a Love, embracing all. The purposes of this Infinite, the Chidlren of the Kingdom will blessedly labour to fulfil.

Besides the places of glory and of exceeding glory, will be some abodes of shadow and depths of blackness: for though Salvation is for all, and within reach of all, there are those who, hindered by others' faults, could not so know as bene-

ficially to use ; for these, of deferred lots, the manifested Sons of God may be the honoured instruments to bring into endless and ineffable happiness (Rev. xxi. 5, 6). Let no man presume as to this: it is only a possibility of Grace that we know to be exhaustless.

Moreover, bearing in mind that nothing perishes: for matter, in every change, remains substance ; and energy, going forth in many forces, is never destroyed ; and death is only change in the form of existence—whether for higher or lower ; there will be dark abodes for those who have suffered loss ; abodes, not altogether like those blacknesses which surround the wilfully lost—the haters of light—the lovers of evil (1 John v. 16 ; Jude 12, 13). We know not but that some are placed in circumstances, and are of sufficient strength and freedom of will, to render a better fate attainable (Eph. i. 10). Every man has before him the possibilities of a glorious or of a dreadful future. We are sure that every human being possesses, or will possess, opportunities and powers which render his decision voluntary (Rom. ii. 13–15). Let every man awake to this responsibility of glorious issues. Why refuse to walk in the steps of Jesus? Why dwell in the "land of darkness, as darkness itself, where the light is as darkness ?"

ii. Glorification of the Earth.

Even Jesus, whose redeeming work demanded unlimited self-sacrifice and intensest concentration of every faculty, found delight in and commended the beauties of the earth (Matt. vi. 28–30). Our mission, Heavenward, is our joy ; but the energy of that purpose does not burn up every other longing ; and we are sure that our duty of subduing and of replenishing the earth is for its continuance. Our way may be travelled with wounded feet, bleeding brow, and hearts loaded with sorrow ; yet, in perfecting our own nature, we are to perfect the earth. To this end

> "Science for man unlocks her varied store,
> And gives enough to wake the wish for more."

This fact solves many riddles of life. The thousand seeds sown, watered with blood and tears, of which only one fully

ripens, are not all lost. The fine spirit, the profound insight, the unconquerable love, that seemed to miss so many earthly aims ; will not lose for ever the clearness and depth of spiritual intuition. The solutions of earth's troubles will be a restoration even of the earth itself to accord with the lustrous perfections of Godhead. We have light enough to walk by if we believe in our Leader. The slowness of the individual and the greater slowness of the race, in attaining perfection, correspond to the imperfect but progressive state of the earth. The seeds sown, not grown, subserve in every case, physical and spiritual, a purpose deferred. Nothing is made in vain. If we say with Shelley—

> " E'en our sincerest laughter
> With some pain is fraught,
> Our sweetest songs are those which tell of saddest thought ; "

or with Lucretius—

> " Out of the centre of the well of delights rises up somewhat bitter,
> To torment in the midst of the flowers ; "
>
> " Medio de fonte leporum
> Surgit amari aliquid, quod in ipsis floribus angat ; "

or with Ovid—

> " So true is it that no pleasure is pure,
> And some trouble always meddles with our joys ; "
>
> " Usque adeo nulla est sincera voluptas
> Sollicitique aliquid lætis intervenit ; "

this but proves our present ignorance. We have not yet the clue to the meaning of the Most High. Meanwhile, we are not to deem God too niggardly to furnish two worlds. We are to be happy in both ; and to become fit for higher joys by use and enjoyment of present gifts. We should look at all our work with a single eye, and in the light of an approaching change.

This will chasten, control, and elevate, our power of adding to the Treasury of Spiritual Existence by giving birth to immortal beings. The time will come when human nature shall be so elevated and pure, that the good and true regard " paternity as permissible only where virtue is possible, and as righteous only where virtue is probable."[1] This we can hardly

[1] " Enigmas of Life," chap. vi. p. 219 : W. R. Greg.

doubt ; for enlarged thought, refined emotion, high cultivation of the inner man, even now, elevate and bless the children born to purified conscience and exercised reason. When all natural functions are true and pure ; when religion takes the place of ignorance, torpor, want ; there will be full enlightenment. Life will have melodious days, linked with truth Divine. We all know that it is in the course of nature for medicines to heal, for knowledge to enlarge our powers, for purity to bless body and mind, for true science to give real wisdom. Man, blessed with such attainment, works in the earth a change—analogous to that change by which the power of God renews.

As to Laws—philosophy and religion maintain that we all and always live under the dominion of law ; so that we are sure those portions of events, which are removed from our vision, do not, even in their apparent contrarieties, escape from rule. The mysteries surrounding us will have due solution.

> " Through cross to crown ! And though thy spirit's life
> Trials untold assail with giant strength,
> Good cheer ! good cheer ! Soon ends the bitter strife,
> And thou shalt reign in peace with Christ at length."
>
> *Kosegarten.*

The manifested sequence will be good ; reveal a victory for every right effort ; and as now every particle in the universe is in accord with the whole mass, so then every thought, wish, word, and act of all redeemed creatures, will find the glorious issue of their endeavouring prayer—" Guide us aright, and deliver us from evil." The bringing of it about will be by the conduct of our life, as by the " seeing Him who is invisible." As this faculty of perceptiveness develops, every other will be enlarged ; the will—now too feeble, self-control—now too little, will then

> ". . . Bear immortal fruit
> In such great offices as suit
> The full-grown energies of Heaven."
>
> *Lord Tennyson, In Memoriam*, xl.

iii. The New Heavens.

In our glorious abodes, mental and moral laws will take unerring course, and separate the good from the evil. Those affections, which now amiably disguise the faults of our beloved, will not be destroyed but freed from blindness ; and

with more gracious tenderness rest on the rich qualities of the sanctified, and the bright beauties of the glorious. Retribution for evil, will be, at least, that desolation which grows out of the consciousness that virtue cannot but turn from guilt, and purity shrink from stain. The lines of the righteous ; and of the wicked who, of set purpose, make evil their good ; bear no parallel to one another, and can make no approach.

The evil as they turn inward, look upward, and then sink downward away from blessedness which they wilfully threw away ; and into desolation which they have earned ; will find a Gehenna sad with all the sadness which Scripture and poetry have pictured.

In some conditions of the New State will be heights and depths melting in the bright distance ; uniting, or touching here and there in companionship, with some not so richly blessed to awake in them intenser gladness with a more heavenly illumination.

With the joy that springs from reunion with our beloved, and from the presence of kindred spirits ; will be all that the splendid and sublime imagery of the Apocalypse means ; and that which springs from the unveiled presence and power of God. Worship in all its forms of meditation, homage, praise, and action in near or far-off realms ; in the glorious companionship of many spirits ; will be clothed with the entrancing beauty of love and bliss.

We are not to rest our thoughts on Heaven as a scene of magnificent ornamentation. All that mind and heart may think and wish as to thrones, pavements of emerald, trees of unfading loveliness, palaces, gardens, rivers, may be there ; but these are only accessories, not the essence of its loveliness. The excellency is that which comes, not from any finite or created good, not from the survey of magnificent suns with their revolving worlds, but from the fulness of the manifested God (1 Cor. xv. 28).[1] The glories of His Holiness, and Goodness, and Power, and Wisdom, ever coming forth to us, dwelling

[1] "Totum quod expectamus duæ syllabæ sunt Deus" (St. Augustine), and "ut totum cor hominis semper actualiter in Deum feratur, ista est perfectio patriæ" (St. Augustine). "The whole heart of man ever intent on God makes the perfection of that Fatherland."

in us, and lifting us into higher, ever higher, and more intimate communion with the Lord of All.

The variety will be infinite. We are not all made in one mould now, we shall not be all of one stature, or energy, or wisdom, then. Death will not be a process of mental and moral assimilation: as there are many mansions (John xv. 2), there will be glories exceeding (1 Cor. xv. 41, 42). Active and energetic spirits, contemplative souls, every individuality of capacity and aspiration, will rejoice in purged vision and spiritualized being. Peace and rest for the weary and heavy laden. Purity to the tender conscience. Every one, as he enters the threshold of the Shining Gate, will say—"I thank Thee, O God!" The greatly sinful, who have repented, will be there for ever sinless. The young will be there—never to be wearied, nor disheartened. The aged—ripe with glorified experience. The just—made perfect.

The occupations will be of every sort. For activity and strength, for wisdom and truth, for love and patience, of instantaneous and of protracted result. We may think of missions of mercy and of might, of instruction and of redemption, of worlds to be brought out of darkness, of loving souls expanding in love, of the serene ever breathing peace, of sacred heroes with fields of holy conquest, and knowledge having for ever a wider mission. Full fruition of bliss everywhere, in all the secrets of times, in all the mysteries of space.[1]

[1] Baxter, in his "Saints' Rest," though humbly confessing his sense of inability fully to show what the Rest contains, yet thinks it must have in it: (1) a ceasing from means of grace; (2) a perfect freedom from all evils; (3) the highest degree of personal perfection; (4) a constant action of all the powers, as knowledge, memory, joy, love; (5) the nearest communion with God.

Isaac Watts, in "World to Come," argues there can be no place for pain in a world where no remedy for sin is any longer required; and that the best idea of heaven may be formed from the foretastes of it which good men feel on earth.

St. Bernard is brief and exhaustive:

"Ibi omne abundat bonum" (where all good abounds).

"Inde omne exulat malum" (whence all evil is banished).

And again:

"Ibi nihil est quod nolis" (there is nothing thou wouldest not have).

"Ibi totum est quod volis" (there is all thou wouldest have).

St. Augustine says of heaven, "Quot cives, tot reges" (No citizen less than a king). This honour have all the saints (Ps. cxlix. 9; Rev. i. 6). A duke, dying, said to his brother, "I leave a dukedom to you, to go away to be a king."

Shall we stop, or is there aught beyond? Will some glorious guide lead us onward? Our fancy now may droop, but then no astonishment shall stop our bold career. Within the Infinitude are new beginnings for ever. Love is so infinite, wisdom and might are so unbounded, that no heart or mind can know of all that God will give—that God will do. The mystery of the universe will glow in splendour. The work of atonement will stand out complete. The generations that followed generations, the cycling epochs, age after age, will partake of fulness eternal. Men will see God. The millions that in times past walked into death, as the great darkness, will come out into marvellous light, and reach the immediate presence of the Most High. A Personal Presence, mysteriously peculiar, gloriously distinct, and of which we now think when we look upon the canopy of night as the brow of the Eternal; the starry spheres as outshinings of the universal consciousness; infinitude as the Lord's reception hall; the ethereal waves of light as vibrations of omniscient Thought; and innumerable afferent and efferent forces, in every movement of all the worlds, as the goings to and fro of Almightiness. We picture epochs in our progress through successive, loftier, and more purified existence. We think of going hand in hand, heart with heart, in loving companionship to drink of manifold streams of revelation. Firmaments of countless myriads of stars in which the now visible galaxies are but as sparkles in the excelling splendour. A universe in which all that we know of matter and spirit is but as a leaf in the forest of God's many worlds. System on system, firmament on firmament, galaxy on galaxy, embosomed in limitless space, sparkling in the smile of the Eternal. Rise, every man, to glorious efforts. Prepare to take a place amongst the countless hosts that encircle the Throne. Make ready to walk in the sweet pathways of the Spiritual Kingdom. Let love and faith and obedience burn with an enduring flame. Soon,

Philip Henry said, "O! how sweet will heaven be, where no earthly trouble shall disgust." In heaven will be united what heathenism must needs separate:

"κάλλιστον τὸ δικαιότατον, λῷστον δ' ὑγιαίνειν,
Ἥδιστον δὲ πένχ', οὗ τις ἐρᾷ τὸ τυχεῖν."

"Righteousness is noblest, best is health, and sweetest is that which each one desires to obtain."

very soon, we shall pass away from all trouble, go over the threshold, and enter that scene—whither whosoever cometh shall never die. Then we shall understand what the high moments of our life really meant. Those high moments when we enjoyed the mysterious union of heart with heart, of spirit touching spirit, and the ecstasy seemed more than human. We shall know them as the shadow of Heavenly Things, coming down to earth, to testify of those greater everlasting glories which "God hath prepared for them that love Him." Soon, for all the faithful, the night of weeping shall be the morn of song.

"... If we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in Heavenly day;

"And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's House at last!"

Archbishop Trench.

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